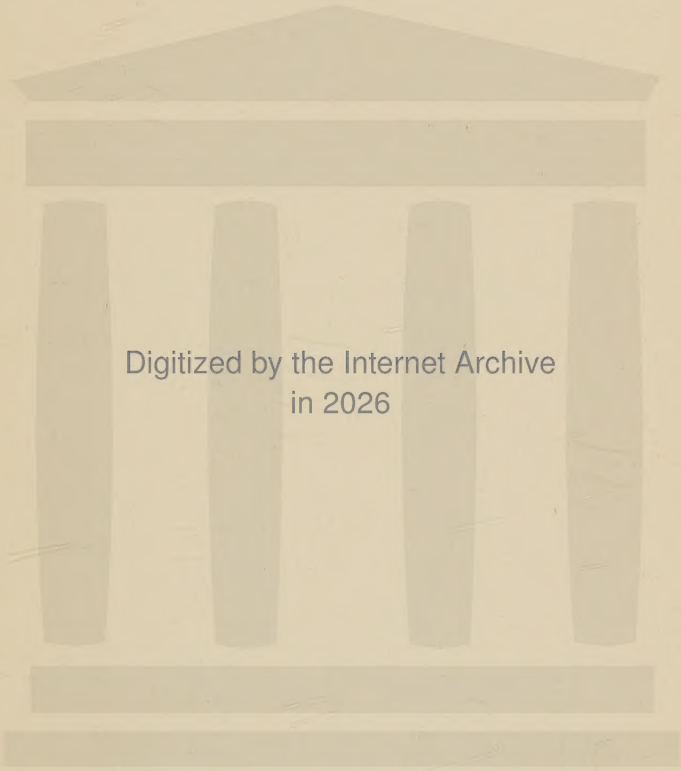
UNIVERSITY OF PENNSYLVANIA

GEORGE DANA BOARDMAN LECTURES
IN CHRISTIAN ETHICS
IX–XIII

171.1
C555c



Digitized by the Internet Archive
in 2026

https://archive.org/details/christianethics0000unse_j8j2

THE GEORGE DANA BOARDMAN
LECTURESHIP IN CHRISTIAN ETHICS

FOUNDED 1899

THE FOUNDATION

ON June 6, 1899, the Trustees of the University of Pennsylvania accepted from the Rev. George Dana Boardman, D.D., LL.D., and his wife a Deed of Gift, providing for a foundation to be known as "The Boardman Lectureship in Christian Ethics," the income of the fund to be expended solely for the purpose of the Trust. Dr. Boardman served the University for twenty-three years as Trustee, for a time as Chaplain, and often as Ethical Lecturer. After provision for refunding out of the said income any depreciation which might occur in the capital sum, the remainder is to be expended in procuring the delivery in each year at the University of Pennsylvania, of one or more lectures on Christian Ethics from the standpoint of the life, example and teachings of the Lord Jesus Christ, and in the publication in book form of the said lecture or lectures within four months of the completion of their delivery. The volume in which they are printed shall always have in its forefront a printed statement of the history, the outline and terms of the Foundation.

On July 6, 1899, a Standing Committee on "The Boardman Lectureship in Christian Ethics" was constituted, to which shall be committed the nominations of the lecturers and the publication of the lectures in accordance with the Trust.

On February 6, 1900, on recommendation of this committee, the Rev. George Dana Boardmen, D.D., LL.D., was appointed Lecturer on Christian Ethics on the Boardman Foundation for the current year.

THE OUTLINE

I. The Purpose

FIRST, the purpose is not to trace the history of the various ethical theories; this is already admirably done in our own University. Nor is it the purpose to teach theology, whether natural, Biblical, or ecclesiastical. But the purpose of this Lectureship is to teach Christian Ethics; that is to say, the practical application of the precepts and behavior of Jesus Christ to everyday life.

And this is the greatest of the sciences. It is a great thing to know astronomy; for it is the science of mighty orbs, stupendous distances, majestic adjustments in time and space. It is a great thing to know biology; for it is the science of living organisms—of starting, growth, health, movements, life itself. It is a great thing to know law; for it is the science of legislation, government, equity, civilization. It is a great thing to know philosophy; for it is the science of men and things. It is a great thing to know theology; for it is the science of God. But what avails it to know everything in space from atom to star, everything in time from protoplasm to Deity, if we do not know how to manage ourselves amid the complex, delicate, ever-varying duties of daily life? What will it profit a man if he gain the whole world—the world geographical, commercial, political, intellectual, and after all lose his own soul? What can a University give in exchange for a Christlike character? Thus it is that ethics is the science of sciences. Very significant is the motto of our University—"Literæ Sine Moribus Vanæ."

And Jesus of Nazareth is the supreme ethical authority. When we come to receive from him our final awards, he

will not ask, "What was your theory of atoms? What did you think about evolution? What was your doctrine of atonement? What was your mode of baptism?" But he will ask, "What did you do with Me? Did you accept Me as your personal standard of character? Were you a practical everyday Christian?" Christian Ethics will be the judgment test.

In sum, the purpose of this Lectureship in Christian Ethics is to build up human character after the model of Jesus Christ's.

II. Range of the Lectureship

This range should be as wide as human society itself. The following is offered in way of general outline and suggestive hints, each hint being of course but a specific or technical illustration growing out of some vaster underlying Principle.

1. Man's Heart - Nature.—*For example: Christian (not merely ethical) precepts concerning man's capacity for religion; worship; communion; divineness; immortality; duty of religious observances; the Beatitudes; in brief, Manliness in Christ.*

2. Man's Mind - Nature.—*For example: Christian precepts concerning reason; imagination; invention; æsthetics; language, whether spoken, written, sung, builded, painted, chiseled, acted, etc.*

3. Man's Society - Nature.—*For example:*

(*a*) *Christian precepts concerning the personal life; for instance: conscientiousness, honesty, truthfulness, charity, chastity, courage, independence, chivalry, patience, altruism, etc.*

(*b*) *Christian precepts concerning the family life; for instance: marriage; divorce; duties of husbands, wives, parents, children, kindred, servants; place of women, etc.*

(*c*) *Christian precepts concerning the business life; for instance: rights of labor; rights of capital; right of pecuniary independence; living within means; life insurance; keeping morally accurate accounts; endorsing; borrowing; prompt liquidation; sacredness of trust-funds, personal and corporate; individual moral responsibility of directors and officers; trust-combinations; strikes; boycotting; limits of speculation; profiting by ambiguities; single tax; nationalization of property, etc.*

(*d*) *Christian precepts concerning the civic life; for instance: responsibilities of citizenship; elective franchise; obligations of office; class legislation; legal oaths; custom-house conscience; sumptuary laws; public institutions, whether educational, ameliorative, or reformatory; function of money; standard of money; public credit; civic reforms; caucuses, etc.*

(*e*) *Christian precepts concerning the international life; for instance: treaties; diplomacy; war; arbitration; disarmament; tariff; reciprocity; mankind, etc.*

(*f*) *Christian precepts concerning the ecclesiastical life; for instance: sectarianism; comity in mission fields; coöperation; unification of Christendom, etc.*

(*g*) *Christian precepts concerning the academic life; for instance: literary and scientific ideals; professional standards of morality; function of the press; copyrights; obligations of scholarship, etc.*

In sum, Christian precepts concerning the tremendous problems of sociology, present and future.

Not that all the lecturers must agree at every point; often there are genuine cases of conscience, or reasonable

doubt, in which a good deal can be justly said on both sides. The supreme point is this: Whatever the topic may be, the lecturer must discuss it conscientiously, in the light of Christ's own teachings and character; and so awaken the consciences of his listeners, making their moral sense more acute.

4. Man's Body-Nature.—*For example: Christian precepts concerning environment; heredity; health; cleanliness; temperance; self-control; athletics; public hygiene; tenement-houses; prophylactics; the five senses; treatment of animals, etc.*

In sum, the range of topics for this Lectureship in Christian Ethics should include whatever tends to society-building, or perfectation of personal character in Christ. Surely here is material enough, and this without any need of duplication, for centuries to come.

III. Spirit of the Lectureship

Every lecture must be presented from the standpoint of Jesus Christ. It must be distinctly understood, and the founder of the Lectureship cannot emphasize the point too strongly, that every lecture in these successive courses must be unambiguously Christian; that is, from the viewpoint of the divine Son of Mary. This Lectureship must be something more than a lectureship in moral philosophy, or in church theology; it must be a lectureship in Christian morality, or practical ethics from the standpoint of Christ's own personal character, example, and teachings.

IV. Qualification of the Lecturer

The founder hopes that the lecturer may often be, perhaps generally, a layman; for instance: a merchant, a

banker, a lawyer, a statesman, a physician, a scientist, a professor, an artist, a craftsman; for Christian ethics is a matter of daily practical life rather than of metaphysical theology. The founder cares not what the ecclesiastical connection of the lecturer may be; whether a Baptist or an Episcopalian, a Quaker or a Latinist; for Christian ethics as Christ's behavior is not a matter of ecclesiastical ordination or of sect. The only pivotal condition of the Lectureship in this particular is this: The lecturer himself must be unconditionally loyal to our only King, our Lord Jesus Christ; for Jesus Christ himself is the world's true, everlasting Ethics.

Volumes published in

THE GEORGE DANA BOARDMAN LECTURESHIP IN CHRISTIAN ETHICS

I. THE GOLDEN RULE — George Dana Boardman

II. MODERN STUDY OF CONSCIENCE — Oliver Huckel

III. THE ETHICAL TEACHINGS OF JESUS — Lyman Abbott

IV. ETHICS OF THE LARGER NEIGHBORHOOD — Hamilton Wright Mabie

V. WORLD PEACE AND THE COLLEGE MAN — David Starr Jordan

VI. JESUS ON LOVE TO GOD. JESUS ON LOVE TO MAN — James Moffatt

VII. THE SOCIAL TEACHING OF JESUS CHRIST — Francis Greenwood Peabody

VIII. THE FUNDAMENTALS OF CHRISTIANITY — Charles Foster Kent

IX–XIII. CHRISTIAN ETHICS:

CHRISTIAN ETHICS IN EVERYDAY LIFE — Frederick R. Griffin

ETHICS IN EDUCATION — Edwin C. Broome

THE CHRISTIAN HOME — William P. McNally

THE ORIGINALITY OF CHRISTIAN ETHICS — George C. Foley

THE TWO ROADS — Boyd Edwards

CHRISTIAN ETHICS

THE
GEORGE DANA BOARDMAN
LECTURES
1927

PHILADELPHIA
UNIVERSITY OF PENNSYLVANIA PRESS
MCMXXVII

Copyright by
University of Pennsylvania Press
1927

PRINTED IN
THE UNITED STATES OF AMERICA

DREW UNIVERSITY
MADISON, N.J.
LIBRARY

19Sep'28K

PREFACE

The five lectures included in this volume were delivered at the University of Pennsylvania under the George Dana Boardman Lectureship in Christian Ethics during 1927. Since they were given as a series, it was deemed advisable to publish them in one volume. The previous eight lectures, delivered under the Boardman Foundation, between 1900 and 1925, were published in eight separate volumes.

The 1927 series, as originally announced, included only four lectures. Dr. Boyd Edwards, who was scheduled to deliver the first of these, having been taken ill twenty-four hours before the day fixed for his lecture, the University asked Dr. Frederick R. Griffin, pastor of the First Unitarian Church of Philadelphia, to deliver the first of the series. Dr. Edwards subsequently consented to deliver his lecture in July, 1927, before the Summer School students of the University of Pennsylvania.

George E. Nitzsche

GIFFIN FUND

149256

CONTENTS

		PAGE
Christian Ethics in Everyday Life	Frederick R. Griffin	1
Ethics in Education	Edwin C. Broome	17
The Christian Home	William P. McNally	53
The Originality of Christian Ethics	George C. Foley	93
The Two Roads	Boyd Edwards	131

CHRISTIAN ETHICS IN EVERYDAY LIFE

BY

FREDERICK R. GRIFFIN, D.D.

Pastor of the First Unitarian Church of Philadelphia

Frederick Robertson Griffin was born in Zanesville, Ohio, May 3, 1876. After graduating from Bates College (1898) and the Harvard Divinity School (1901) he was a parish minister in Braintree, Massachusetts (All Souls Church), at Montreal, Canada (Church of the Messiah), and since 1917 has been the minister of the First Unitarian Church of Philadelphia.

CHRISTIAN ETHICS IN EVERYDAY LIFE

IN the twenty-eight years since the Boardman Lectureship in Christian Ethics was established, there has been a marked and significant increase of interest in the life and teachings of Jesus. Through all Christian history the unique place of Jesus has been recognized, but during these last years there has been an unprecedented study of his personality and his utterances. This accelerated interest is shown in the great output of new books based upon a study of Jesus' life. These books range from Bernard Shaw's preface to *Androcles and the Lion* to George Moore's *Brook Kerith*, from the extravagant *The Life of Christ* by Papini to the very charming study entitled *By an Unknown Disciple*. But the chief subject in this revived interest has been the relation of the life and teachings of Jesus to the problems of everyday life. Twenty-five years ago, Dr. Peabody's *Jesus Christ and the Social Question* was a pioneer book, today it is the first in a very large and ever-increasing library of works on the social teachings of Jesus.

In addition to books, the story of the life and teachings of Jesus is set forth with fresh interest

and new recognition of value in the drama, and meeting here in this University Museum, we remember with especial feeling Mrs. Christine Wetherill Stevenson, whose mother, Mrs. Yorke Stevenson, was a founder of one department of the Museum and a friend of all. Mrs. Christine Wetherill Stevenson spent the last years of her life in preparing and presenting "The Pilgrimage Play," the object of which was to portray in dramatic form the life and spirit of Jesus.

This increased interest and this widespread study have not been pursued for the benefit of any sect or institution or in defense of any dogma. The purpose has been of a different character. We live in an age of unparalleled riches, when knowledge has come to us in a measure exceeding that of any other age. We live in an age of perplexities and very great confusion, and during the last twenty-five years we have witnessed history's greatest tragedy. We are made conscious of the ever difficult problem of how to live, and we are turning to Jesus of Nazareth with the belief that he knew the great secret. The study of his words and of his life have all been directed to one end, the discovery of the knowledge of how to live. Back of all the new

literature and the new drama which center in his life is the implication or affirmation that here was one who knew how to live. All this is significant, since we are turning for direction not to one who was a military or a business leader, but to one who was a lover and an exemplar of a way of life.

The proper study of Christian Ethics is obviously the behavior of Jesus Christ. That is an arresting fact, since it shows that Christian Ethics are not a scheme or a theory but a life. Jesus was not a philosopher in the sense of being one who set forth in order a theory of life and of the way to meet its various experiences; he was not the originator or the propagator of an ethical theory, and only incidentally was he an ethical teacher. He was not a reformer, neither was he in any sense an institutionalist. If we are to classify him and give him any single name, we must say that he was a living soul. His words are not what we usually mean by teachings, they were rather notes on what he was and what he did. Had he said nothing it would still have been possible to the discerning and understanding observer to know exactly what his ethical principles were. Back of his conduct there were

motives and purposes, and yet we cannot separate his ethics from his religion, we cannot say that here are ethical teachings and then here are religious teachings. The two are inseparably united. The one was dependent upon the other. His knowledge of God was personal experience of the presence and character of God and his sense of a heavenly commission was the dominating factor in his behavior. He lived his spiritual experience. What he taught was not a theory, it was an expression or a description of the inward vision.

This being the nature and the place of his teachings, they have a certain contemporaneous and local character which often baffles the student. Jesus did not set down general laws for people to follow indefinitely. He was acting out his own life and making such applications and giving such illustrations as would make his mind clear to others. A certain rich young man came to him for advice and Jesus advised him to sell all that he had and give to the poor. That and other teachings have given many people the impression that Jesus taught poverty. St. Francis so believed and he became the great and beloved champion of the life of poverty.

We ask in our day: "Can a Christian hold property?" When, however, we attempt to answer that and similar questions, we must remember that Jesus' words are to be understood in the light of the great and animating principles of his life. We would say in this particular that whether a Christian should hold properly depends wholly upon the kind of property and the use to which he puts it.

There are a multitude of acts and words even in the relatively brief record of his life and behind these there are clear principles, grasping which all his words and acts become clear. Rabindranath Tagore, in one of his essays, describes a hypothetical case—a people who are gathering data on falling bodies. They make many observations, they have a host of rules, some of them conflict one with another, but finally the law of gravitation is discovered and at once all the rules and all the laws become unnecessary.

First in the emphasis of Jesus' life as well as Jesus' teachings is the worth and sacredness of human personality. He had an interest in people as such, and in addition to interest he had sympathy. Yet, it was not for any one class, race, type, or age. His interest went out as promptly

to the poor as to the rich, to the sinful as to the virtuous, to people of other races and other religions as quickly as to people of his own. His interest was not of the sentimental character, having an abundance of fleeting feeling but no substance of continuing obligation and concern. His thought of others was directed toward one end: the discovery, expansion, and development of personality. The parable of the talents is a description of life. People receive gifts in differing measure; some receive five talents, some two, some one. Life's first duty is to increase that which has been thus given. When blind people are brought to him, it is his desire to make them more observing; that is, they should use, rather than neglect, the power with which life is endowed. When a sinner is brought before him, he is not to be condemned, but rather to be rescued and restored. And this he sought to accomplish by awakening unused capacities. Wherever he went he expected much of people. He had more ambition for them than they had for themselves. He desired the best in them.

When we take this principle of the worth and sacredness of personality and apply it to everyday experience, we are assuming a task which is

in no sense easy, but which, on the contrary, will disturb many of our prejudices, give us real rather than imaginary difficulties, and yet which gives greater promise than any other single principle, since we must recognize the worth of personal life even when it appears under unlovely disguise. We must abandon our national, racial, and class discriminations and, what is perhaps as difficult as anything for us, have respect for the worth and the potentiality of those who are uninteresting and apparently unfit and below the normal. Again, applied to everyday life, this principle means the obligation to make the best of life, and that in turn means what can be very appropriately considered in this university building, education. Nothing is more distinctly Christian in its character than the education which is the unfolding of the potential man, but it must be of the whole man. Those who have been reading *The Story of Philosophy* have been impressed by the number of the world's greatest philosophers who have attained eminence through their powers of observation. We must educate and draw forth those powers. Oliver Wendell Holmes said that he had in his heart a little plant called reverence, which required watering. We all have in some

measure this capacity for reverence, as we also have for courage and justice and temperance. Now education is the bringing forth and the development of that which is potential so that the initial Christian virtue is dedicated and consecrated use and, by the same token, the initial sin is neglect or disuse. We are so in the habit of identifying Christian virtues with static qualities that we forget that sin is often misuse and more often disuse, and that we are all more or less guilty of the sin of the inactive life, of indolence. We have the one talent and do not invest it, and life comes down upon us with its condemnation. What is right and what is wrong? Is there such a thing as universal and absolute right and universal and absolute wrong? It would appear to be quite clear that at all times and in all places the development of human personality is right, while the neglect or misuse of life's endowment is wrong.

In the light of this principle we see Jesus' own life. We are much indebted to many of the rather recent studies of his life because they enable us to see him as he undoubtedly was: surprisingly normal, radiant and eager, full of true ambition, a very keen observer, a student

of people as well as of nature, a worker and a full, normal, dynamic, and radiant soul.

If the principle of the worth of personality is carried to its full conclusion, it will include a second principle, for individual personality cannot realize itself alone. It is only in and through other lives that the one life comes to fulfilment. There is in consequence a social character in individual life, or, in other words, individuals are not independent but are interdependent. If a man would find his life, he must lose it in the common life. Life is a coöperative venture. All the endowments of life are trusts and they yield a happy rate of interest to the trustees in proportion as they are used for the benefit of others. There is today an English gentleman in an English city of a million people; he is the head of the public school system and gives half his time without financial compensation. He is the president of the largest industrial institution in the city. When asked how he could give so much time out of his busy life to the public schools, he replied: "We have always been taught in our Chapel that a person should give to the community at least as much as he has received. It would be unpardonable conceit to suggest that

my great and favored position is the result of my own ability and energy. I have received so much that it is impossible to give in proportion to the community which has given so much to me." That is a peculiarly Christian point of view—the recognition that we have an obligation to use the gifts and the endowments of life for the sake of others. When, however, we attempt to apply this second principle, we are confronted with life's most difficult task, that of living with others. We find difficulty in living in a family where we are bound together by very real and tender love, but we find greater difficulty in living with people in other groups and circles. Many methods have been tried, but here is the method of Jesus, to give in proportion to the gifts of life, to seek the excellence of others. Parents constantly exemplify that principle. If they are wise and normal they seek through every possible channel to win that excellence which they believe is potential in their children, and just in proportion as they have received, so they give. They may not be wise, but in principle they are doing exactly the thing which Jesus commended both by precept and example. What would happen if that principle were applied to

such a question as the employment of children in gainful industries? Today children are thus employed not for their own benefit but for the financial gain of those who are exploiting them. Christian ethics, however, require that our relation to children shall be to promote their inborn personalities and, further, to win and help to develop their inherent and potential excellence. If that principle governed our relations to children, it would be a simple matter to settle the problem of child labor. We are learning to do something of this in the world of industry. The conflict which has been going on for a long time between capital and labor has in it some signs of promise. Each party recognizes its need of the other and each finds that it is most advantageous and profitable to seek the best in the other. So it is that we are entering upon an experience in coöperation which gives promise of meeting the need of this complex industrial situation. Now all these things are illustrations of the law which Felix Adler has set forth so well and which in substance is a fundamental Christian principle: "So act as to elicit the best in others, in the process eliciting the best which is potential in thyself."

There is now one third principle. Jesus frequently used a phrase which his hearers undoubtedly understood better than we do. He often spoke of the Kingdom of Heaven. That surely did not mean to him a "kingdom not of this world," neither did it mean the union of Church and State. Rather, it meant a society of men growing up through individual life, through growthful personality, and yet producing order and unity. Our knowledge of what is right and wrong in conduct will be in some measure made clear by keeping steadfastly before us the great social aim of life, which is a united society in which there is respect for individuality and its growth. But the Kingdom of Heaven, this united society, is to come about not through external organization, but through the emancipation of the soul. The Kingdom of Heaven is within; the outward kingdom will only come as that inward kingdom of inborn and potential character with varied gifts and talents is developed. When St. Francis sought to reform the Church which he loved he began with himself and then gathered about him those who would endeavor to do what he was endeavoring to do, that is, to practice the life of Jesus. The Church could only

be restored through goodness, and goodness comes not through law but through individual consecration. This is the message of Jesus to the world today and at all times. That is right which promotes human personality and human unity; that is wrong which denies human personality and which promotes strife and division. Keep the goal clearly in view and try to reach it, not by telling what other people should do, but by developing your own capacity and by helping other people to develop theirs. So the criterion of our action is this: does it promote individual excellence and social unity? It is the same criterion which is exemplified in all orchestras: the members play on various instruments, they have their individual talents and parts, but the realization of their part depends upon their recognition of the parts of others, and this they attain through seeking that unity which is the perfect symphony.

We began with the thought of the great new interest in the life of Jesus. If we learn as much from his life as from his words, we shall recognize that he did know how to live and that we shall be followers of him when we become wise enough to know that his is the true way of life.

ETHICS IN EDUCATION

BY

EDWIN C. BROOME, PH.D., LL.D.

SUPERINTENDENT OF PUBLIC SCHOOLS OF PHILADELPHIA

Edwin C. Broome was graduated from Brown and Columbia and received an honorary LL.D. from Ursinus. He was Fellow in Pedagogy at Columbia, 1900–01; superintendent of schools, Rahway, N. J., 1902–06; instructor in Education and Psychology at Adelphi College, and superintendent Adelphi Academy, Elementary Department, 1906–09; superintendent of schools, Mt. Vernon, N. Y., 1909–13; and of East Orange, N. J., 1913–21; supervisor of field work, Army Educational Corps, A. E. F., 1918–19, and has been superintendent of schools of Philadelphia since 1921. Chairman of the Commission on the Curriculum, Department of Superintendence, National Education Association, 1924—; Trustee, Teachers College, Columbia University, 1924–25; Director and member of many educational and professional organizations. Author: "College Admission Requirements," "Elective System in Schools and Colleges," joint author "Conduct and Citizenship," and other articles on educational subjects.

ETHICS IN EDUCATION

I. Fundamental Principles

WHEN we think of ethical conduct we think of conduct in conformity with certain generally accepted standards of human behavior. From the earliest time when men first began to live together in groups they found it necessary for the welfare of the group to agree upon certain principles of human relations and to require conformity to those principles. The more primitive the group, the fewer and simpler were the ethical principles which they established. Today there is no tribe of savages so low in the social scale that it does not recognize and observe some principles of conduct to regulate the behavior of its numbers.

As tribes grew into nations, as family life became more settled, as the home became more and more an established social unit, as other social institutions developed, as the ownership of property became individual and personal, as the welfare of the group became paramount to that of the individual, standards of conduct became more definite, and increasingly complex, and assumed the form of a code.

The ethical code of the tribe or nation became very early identified with its religion, deriving its sanction from the God of the tribe and expressing what were believed to be His wishes in regard to human conduct on earth. Thus from earliest times human behavior has been ordered in reference to what has been accepted as the voice of the Divine Being.

The ethical laws of the Israelites, which form an important part of the background of our Christian code of ethics given by God to Moses on the mountain of Sinai, thus became accepted as an integral part of the Jewish religion and, thus sanctified, have ever since been observed by orthodox Jews as Jehovah's mandate to them in their human and divine relations.

The laws given to Moses came in response to an urgent need of the wandering tribes of Israel for an ethical code to guide their conduct and to keep them in harmony with their God. They had drifted away from God, and had set up idols; many had become unclean. Through the wrath of God they had suffered many hardships and sorrows. Plagues of frogs and vermin, and boils, and hail, and pestilence had been visited upon them; and what they most needed was some

means of setting themselves right before their God. The laws given to Moses were an answer to that need. They embraced almost the entire range of human relations; but we are chiefly interested in the Ten Commandments. They cover the three essential obligations of man, which are as fundamental to ethical living today as they were in the days of the Exodus. Briefly expressed, these are:

(1) Duty to our God (first four commandments);
(2) Duty to our parents (fifth commandment); and
(3) Duty to our neighbor (the last five commandments).

Under these three great fundamental obligations of man come all the elements of ethical life.

Jesus accepted the Ten Commandments and frequently bore testimony to the ancient lawgivers. In the Sermon on the Mount he made frequent reference to these ancient mandates to his people. "Think not that I come to destroy the law or the prophets: I am not come to destroy, but to fulfil;" and "Ye have heard that it was said by them of old time, Thou shalt not kill;" again "Ye have heard that it was

said by them of old time, Thou shalt not commit adultery"; but, and this illustrates how Jesus with his practical philosophy gave fuller interpretation to the laws of Moses, "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

There was an element of imagination in the teaching of Jesus that was not so evident in the lawgivers of the ancient Hebrews. This quality in the teachings of Jesus threw a flood of beauty and light around the otherwise matter-of-fact laws of the ancient Jews and made them vivid and living.

While the ethics of the Old Testament were rigid and relentless, the ethics of Jesus were full of compassion. "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also"; and "Give to him that asketh thee, and from him that would borrow of thee turn not thou away;" also, "For if ye forgive men their trespasses, your heavenly Father will also forgive you."

We find in the ethics of Jesus not only the wisdom of the practical philosopher but the spirit

of the poet. What poem was ever written more beautiful than the "Beatitudes"?

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called the children of God.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

"Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

All the Ten Commandments, either literally or in spirit, are found in the Sermon on the Mount, and much more. In this one immortal sermon

are to be found practically all the precepts that are fundamental to an ethical life; and they are expressed in a spirit of beauty, love, and compassion that has gripped the hearts of men for nearly two thousand years.

Even orthodox Jews, who deny the divinity of Christ, find it possible to accept his ethical principles. All true Americans, whether Christians or Jews, who believe that we shall live after earthly life is ended, who look "to see the breaking day across the mournful marbles play," who believe it is our duty to make our spirit worthy of returning to its Creator, will accept the challenge: "Be ye therefore perfect, as your Father which is in heaven is perfect," and will perforce turn to the Holy Scripture for guidance and counsel, and will find there, and not in philosophy, the most satisfying and hopeful guide of life.

During the last few years the religious world, especially the Protestant, has been shaken by a clash between so-called fundamentalists and modernists. It is chiefly a dispute over man-made doctrines rather than over God-made principles. While this dispute looks unreasonable to those who are not earnestly engaged in it, it has done more in a few years than all the honest

researches of science in a century to shake the faith of thousands of Christian people; and it has had an especially unfortunate effect on the confidence of youth in the Church and in Christian leadership.

If the participants in this untoward controversy would agree on one fundamental principle, that "the letter killeth, but the spirit giveth life," they could sit down and commune together as true fundamentalists—fundamentalists in the spirit of the Master.

The late Charles Foster Kent said: "Every man at heart is a fundamentalist. The quest for fundamentals is as natural as it is inevitable. Especially is it true at a time of political, social, and religious upheaval." He might truthfully have said, "(*the present*) time of political, social, and religious upheaval." We do not need to search the scroll of recorded history to find a period when the minds and souls of men have been more unsettled than they are just now. Whither it will all lead we know not. Even if we had prophets among us, we are in no frame of mind to believe them, any more than the Jews were in a frame of mind to believe John the Baptist.

But if we are at heart fundamentalists, and can be fundamentalists not in creed and doctrine but in the spirit of Christ's teachings, there is hope for the world and a bright prospect for our children.

"Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matt. 19:14)

But we must go first.

II. What the Schools are Doing

It was the purpose of the first chapter to consider briefly the development of ethical codes, the fundamental principles of Christian ethics, and the possibility of agreement among all well-intentioned people upon a common basis of conduct.

There is abundant evidence that there is agreement as to the essential elements of good conduct. An examination of a large number of plans of ethical instruction used in various types of schools throughout the country reveals the fact that there are from twenty to twenty-five objectives or elements of conduct very generally set before pupils to attain. Fifteen of these

recur so regularly that they can be set forth as universally acceptable in all public schools:

Kindness or consideration	Temperance
Loyalty	Devotion to parents
Forgiveness	Justice or fairness
Honesty	Industry
Truthfulness	Self-control
Personal purity	Respect for rights of others
Clean speech	
Modesty	Reverence

Contrary to an impression that unfortunately is too common and that is constantly encouraged by those who make it a business to condemn our American institutions, especially the schools, there is probably not a public school in America that is not making a definite effort to develop the characters of the children along these lines.

A year ago a committee on character education of the National Commission on the Curriculum made a nation-wide survey of conditions in the country by use of a questionnaire sent to about three hundred school systems in all parts of the United States. The committee received 229 replies in time for tabulation. The replies to the questionnaire show clearly, as the report of the committee states, that "The schools of the coun-

try are giving universal and definite attention to the development of good character in the children entrusted to their care. Practically every school system replying reported definite character education activities."

The report showed that direct and indirect methods are about equally employed. The direct methods include definite outlines or courses of study in character training and codes of ethics. Such outlines and codes are either separate syllabi or bulletins, or are a part of a general course on civics or citizenship. Among the larger cities that have such courses are New York, Philadelphia, Boston, Buffalo, Newark, Detroit, Los Angeles.

The indirect methods are various and extensive. In general they consist in the definite utilization of opportunities for character building in the daily relations of pupils with pupils and with teacher; the drawing of ethical lessons from the regular school studies, such as arithmetic, science, history and biography, literature, art, music, and civics; and the conscious employment of extra-classroom activities, such as the assembly period, school club activities, student councils, student advisory boards, safety patrols,

the social activities of the school, especially parties, entertainments, school plays, and student games and athletics. The last are particularly rich in opportunities to display such important character traits as honesty, fairness, courage.

As this paper is limited by considerations of time and space, only two illustrations will be given to show how indirect methods of ethical training are used.

Character education through science:

(1) The spirit of service—exemplified by the use that great scientists, such as Pasteur or Dr. Walter Reed have made of their discoveries to alleviate human suffering.

(2) Open-mindedness—exemplified by the readiness of truly great scientists to look upon theories and hypotheses as tentative, to be verified or discarded in the light of later discoveries.

(3) Reverence—encouraged by knowledge of the wonderful adaptations of nature to the life of man and by the fact that the limitation of man's ability to understand all of life and nature inevitably leads one to acknowledge and revere an unseen Power that controls all life and phenomena.

Character education through school clubs:

(1) Self-control—developed through the conduct of meetings and the responsibility for the proper performance of the duties entrusted to the club.

(2) Honesty—developed through handling the funds and reporting on and accounting for the activities of the club.

(3) Fairness—developed in the parliamentary discussions and the various social contacts of the members.

(4) Spirit of service—developed through making contributions to the welfare of the entire school, instead of working for self only.

In many school systems we find both types of character building—direct, through definite courses of study, and indirect, through the employment of the other various opportunities that have been described. This important phase of education is nowhere neglected.

During recent years a great deal of attention has been given to student guidance and counseling. When guidance was first definitely organized it was chiefly in the direction of vocational guidance. Today the conception of guidance has been greatly expanded. It now usually embraces

in the most progressive schools all matters in which the students need counsel—vocational interests, discipline, scholarship, selection of studies, companions, habits, conduct. In many large cities, such as Philadelphia, student guidance has come to be recognized as of such importance that provisions are made in the school budget to finance this new departure, just as the teaching of science or English is financed. The direct bearing of student guidance on character building is so evident that it would seem to require no defense.

It would require a volume to describe adequately the many measures that our schools are now employing consciously and seriously to fulfil what is now generally recognized by educators as the function of education which transcends all others in importance—the building of character.

Granted that educators agree that character building is the most important aim of the educational process, are the schools doing all that can be expected of them? Undoubtedly there is much room for improvement in both material and method, just as there is in English or any other branch of instruction. Superintendents, principals, and teachers are giving more thought

to this subject today than they have at any time in the history of public schools. Educational societies, such as the National Society for the Study of Education, The Character Education Committee of the National Education Association, the Commission on the Curriculum of the National Education Association, and several other groups, are studying the problem. Also several universities are making thorough studies of the subject of character education. Among these are Teachers College of Columbia University, the School of Education of Chicago University, and the School of Education of the University of Iowa.

In our study of this important subject this question is constantly pressing for an answer: Can there be any effective ethical life without religion or the acceptance of and faith in a higher Power? Our answer, of course, should be emphatically no. Atheists, if there really are any sincere atheists, cannot live an effective ethical life with the spiritual element absent. A belief in God is essential to a complete life. A reverence for God and his handiwork should be embraced in any plan of ethical instruction. This is not incompatible with ethical instruction in

the school. The recognition of this fact has led to several plans of religious instruction in schools, or in coöperation with schools. Educators, as well as ministers, recognize the need of more and better religious instruction for the young. Are the public schools prepared or equipped to undertake this responsibility? The schools have already taken over many responsibilities that once belonged exclusively to the home and other institutions. Can they take on this greatest of all responsibilities, and the one which is the most delicate and difficult to discharge?

Some interesting experiments are in progress. In several western cities the minister, priest, and rabbi are permitted to go to the school and take children of their faith for an hour a week to the church or synagogue for religious instruction. In some places, also, pupils are excused an hour early once a week with the consent of parents, to attend a church school. In many cities, also, there are vacation Bible schools, with which the public schools coöperate.

Some of these plans of religious instruction are reported to be very successful. It is reported that in Kansas City ten thousand children attend the vacation, or weekday, Bible schools. Presi-

dent Coolidge has commended this plan of religious instruction in the following words: "Ever since I have learned of the program of the International Association of Daily Vacation Bible Schools, I have felt that it was a particularly worthy effort, deserving of all encouragement. I hope it will prosper and continue to realize the fullest hopes of its promoters."

Vacation Bible schools have also been successful in other cities, especially in New York and Philadelphia. The aim is a most worthy one—to develop Christian character without reference to creeds. As the vacation Bible schools are conducted during vacation, as attendance is voluntary, and the children may attend the church of their choice, these schools have avoided the opposition that has arisen in some places to the mid-week Bible classes, to attend which children are excused an hour early from the regular school session on a school day.

In New York State the chief opposition to this plan came from the Freethinkers' Society of New York State, who have asked for a writ to put an end to the practice. We can readily suspect the motives behind the opposition from a society of this kind. On the other hand, there are earnest

people with the best of motives who object on the ground that this arrangement commits the public school to coöperating in a plan of denominational religious instruction, and that religious instruction, being essentially the function of the home and the church, should be given out of school hours. Whether these objections should be regarded valid or not, wherever they have been overcome there has been a cordial coöperation from parents, and attendance has been gratifying.

Various plans of religious instruction on week-days have been sufficiently successful in several parts of our country that those who have any doubts about the faith of the American people in religion should have their doubts set at rest. The American people are, for the most part, essentially religious; and however indifferent parents may be in reference to their own church attendance, those who do not wish to have their children receive religious instruction are indeed few.

Perhaps enough has been said to convince any reasonable person that the schools of our country are by no means neglectful of the ethical element in instruction. The question is: Are the results as good as they should be? The results of the

efforts of teachers to develop in children the highest type of character are not so good as the teachers themselves would like to have them; neither are the results of the instruction in arithmetic or English so good as teachers would like to have them; but in all respects there has been a great improvement in schools within the last twenty-five years. The improvement in the conduct of the pupils has been most marked. It would be difficult to find a principal who has had an experience of over twenty-five years who would not testify honestly that the pupils of today have, as a whole, improved considerably over those of twenty-five years ago in their attitude towards truthfulness, in ability to coöperate, in self-control, and in all the other qualities that are included under the general term of discipline. Part of this improvement is the result of better methods of teaching; part is due to more intelligent methods of handling pupils; part is due to increased attention to the health of children; part to more play in the open air and carefully supervised games and athletics; and a large part is due to definite instruction in ethical principles and improved opportunities for their application in the daily lives of the children.

III. Society's Problem

If it is true that the general conduct of the children in our schools has greatly improved during the last twenty-five years, what shall we say to the frequent charges that are made in magazines, the public press, and in speeches of prominent citizens, of the disgraceful conduct of children? What shall we say to a distinguished citizen who called the public schools dens of vice; or to a well-known writer who filled a wretched book with chapters of vilification of the public schools throughout the land, with repeated charges of gross immorality among pupils? Probably the only effective answer is indignant silence; because people who make such extravagant charges against any of our great institutions, such as the church, the courts, or the schools, are mostly seekers of notoriety, who know that they can serve their purpose best by assailing the character of an institution which is close to the hearts of the people. If they are called to account, they can plausibly explain their conduct by the hypocrisy that they are trying to perform a real public service by opening the people's eyes and exposing real conditions.

They are not exposing real conditions. They are basing their charges mostly on rumors which are just as well known to teachers as to themselves. If the defamers of the schools would spend a day in one or two good schools, and observe conditions at first hand, they would be impressed, as every open-minded visitor is, with the fine spirit, splendid discipline, the happiness of the children, and the high moral tone of the schools as a whole. I have taken many honest doubters to visit schools; and in every case they have come away highly pleased with what they saw and heard.

During thirty years of experience as a teacher and school executive, the writer has had occasion to run down hundreds of rumors about the immoral conduct of pupils. In fully ninety per cent of the cases he has found no basis of fact. On the other hand, he has found that occasional reports can be substantiated. Who would expect it otherwise? "He that is without sin among you, let him first cast a stone."

Today there are approximately twenty-four million boys and girls in the public schools of the country. They represent a true cross-section of American life. They come from all kinds of homes and live in every sort of environment.

They come from homes devoid of moral standards, from homes of dissolute and even criminal parents, from broken homes, as well as from homes where every effort is made to bring up the children in accordance with the highest ideals of Christian living. The public schools must take them all. They cannot legally reject any but the unteachable. No reasonable person can expect one hundred per cent of ethical performance from such miscellaneous material. The marvel is that the schools do so well with so much of the unpromising material which is sent to them.

Moreover, the school has only five hours a day, five days a week, in which to overcome the unfortunate influences to which many children are exposed during the remainder of the day and week. It is an exceptionally good school that can bring ninety per cent of its pupils to a degree of proficiency in the regular studies to warrant promotion; and this is in the field of the school's peculiar responsibility. Can better or even as good results be expected in the matter of ethical training which is by no means the sole responsibility of the school, and for which the home, the church, and the whole community are at least equally responsible?

A few years ago a group of boys, students in an eastern high school, formed a social club. They attached the name of their school to their club, but without permission. On a Saturday afternoon they went on a hike into the country. In their exuberance they made a bonfire of a farmer's fence, killed one of his chickens for lunch, and committed some other outrages. They were arrested and fined; and, note this, a local paper came out with a headline that ran something like this:

SIX BOY VANDALS
From —— High School
Arrested and Fined
Judge Declares This is Not What Boys Are Sent to School For.

Why put the stigma of their misconduct on the high school? What happened was clearly out of school hours, when the boys were presumably responsible to their parents for their whereabouts and their conduct. It is not uncommon, when high school students or young people of school age conduct themselves improperly at dances or parties or other social occasions that have no connection whatever with the

schools, for newspapers to play up the news in such a way that their misconduct appears as a direct reflection on the management of the schools. This gives a sensational tinge to the story and makes it "go over" better; and the school, the institution which, next to the church, is doing the most to raise the moral level of the community, pays the price in loss of public esteem and influence.

Any schoolmaster who has had many years of experience in dealing with boys and girls, especially of the adolescent period of life, knows that there have always been occasional cases of immoral conduct among pupils. He also knows that those cases are rare. He also knows, what the public should be willing to concede, namely, that such cases are by no means the result of lack of proper guidance and restraint by the school, but that they result in spite of the best efforts the school can exert to surround the pupils with moral influence and proper restraints.

All institutions that are responsible for the moral training of the youth have to contend with opposing influences that are stronger today than at any time in the history of our country. Nearly sixty per cent of the people of America are now

living in cities, under congested and unnatural conditions of living and amid a multiplicity of temptations that our grandfathers and grandmothers never knew. Also our children are being reared in a totally different world from that in which our grandparents lived. In answer to this question: Is this problem (of ethical training) more pressing than formerly? Superintendent Dorsey, of Los Angeles, replies:

"Compare our world with that of thirty-five years ago, the generation in which the mature men and women of our time were boys and girls. That was an America which had no automobiles, no motion pictures, no wireless telegraph, no radio, no aeroplanes, few telephones, and few electrical appliances, even of the electric light variety.

"Commercial enterprise in our day has not been slow for gainful ends to capitalize to the full the control over nature resulting from scientific discoveries. We would not delay civilization even for one decade, but all these inventions that contribute to our convenience, and especially to our pleasure, have created a new world full of peril to the young. The telephone makes contacts in the breath of a moment; the automobile

breaks home contacts with equal speed; the radio brings jazz into the home and the motion picture visualizes vice.

"Literature is too narrowly occupied with the exploitation of sex emotions and problems. . . . Drama and the dance are no better; they are too monotonously artificial, too devoid of beauty and real meaning. . . .

"The eight-hour law, a thing thoroughly humane and beneficent in itself, has brought to millions an amount of leisure the world has never known. . . . Coincident with leisure comes the wealth of the world dropped into the lap of America. . . . Leisure and wealth, what yoke-fellows for world progress! But leisure and wealth for those who do not know how to spend either wisely, what yoke-fellows for dissipation!"

We would like to comment a little further on one point raised by Superintendent Dorsey. That is the reference to the literature of sex. There is more indecent literature on public sale today than at any previous time in our history. There are also a number of indescribably obscene booklets and pictures that are secretly sold to boys and girls everywhere. Occasionally copies are taken from pupils by teachers and sent to our

office. We always secure promptly all the information possible as to the place of purchase and the identity of the distributor, and turn the information with the sample over to the Detective Bureau. Several arrests have resulted during the past year. Of course, our facilities are limited, and doubtless much of this vicious stuff escapes our vigilance. What we need is the cordial coöperation of parents. There is a timely bill before the Legislature of this state just now to check the publication, sale, and distribution of this soul-destroying stuff. It should have the cordial support of every decent-minded citizen of Pennsylvania.

What shall we say about the harmful influence on youthful minds that results from the publication in the newspapers of all the indecent details of cases of crime and divorce? This cannot be called illicit literature. Its publication is legal, and from a newspaper standpoint it is proper matter, because the public want it. A subcommittee of the New York State Crime Commission makes this significant statement: "No one who has read certain New York papers over the last years can doubt that there is being presented to the public at the present time more objectionable facts than ever before in history.

This is a plain case of public morals. . . . Certain of the modern newspapers, particularly the so-called 'yellow' variety, reach a stratum of the population that probably never read newspapers in earlier days." This fact is "bringing to bear powerful influences upon certain persons whose mental age and characteristics permit them to be profoundly impressed and influenced by what they read"; and, yes, let us add, especially immature youth.

About a year ago The Board of Public Education of Philadelphia sent a request to the editors of the local dailies to suppress as far as possible, for the sake of the children, the disgusting details of a most revolting and sensational murder case that was about to be tried in the courts. The editors expressed a willingness to coöperate; and they did coöperate to a considerable degree. Undoubtedly the editors of the best American papers appreciate the harm that may result from publishing such matter; but a few well-disposed editors cannot very well act independently. There can be, and let us hope that there may be an agreement on this subject by the members of The National Editors Association. This would be a major service in the interest of public morals.

It is impossible in a brief lecture to discuss thoroughly all the conditions with which the school of the present day has to contend in its efforts to develop Christian character. A brief summary must suffice. The conditions with which the school of today must contend, which either did not exist a generation ago or existed to a much lesser degree, are mainly these:

1. The growth of cities, with their multifarious temptations, and the opportunities which the city affords to conceal misconduct.

2. The influence of ideas from countries of different moral standards from ours.

3. The brief period during which the school has control of the children.

4. The publication of criticisms of the moral conditions of schools and pupils, which, even if occasionally based upon some evidence, serves no useful purpose and seriously affects the influence of the schools in the community.

5. The injurious influence of salacious literature and literature that glorifies crime.

6. More money and more leisure at the command of many who lack the training or intelligence to use money and leisure rationally.

7. The "get-rich-quick" spirit that places money-making above more worthy objectives of life.

8. Unsupervised or improperly supervised dances and parties.

9. The unrestricted use of automobiles by boys and girls.

10. Improper moving-picture and other shows and the low moral tone of the stage.

11. Ineffective or harmful home conditions, including lack of parental control and the indifference and in some instances the misconduct of parents.

The difficulties in the way should not discourage the school from putting forth its best efforts in the direction of character training, nor should they be offered as excuses for lack of complete success in this noble work. Better, they should be a challenge to greater and more intelligent effort. "Only the best is good enough for a child," said Goethe.

No single institution, be it the school, or the home, or the church, can alone be responsible for the moral training of children. Neither can any single institution alone be effective. "What the wisest and best parents desire for their children,

that should society desire for all children," said John Dewey.

The moral welfare of children is totally society's problem. Whatever is worth becoming is worth struggling for. If society wants the next generation of adults to become healthy, clean-minded, patriotic, God-fearing people, then all the society of adults must accept the responsibility for the proper training of the present generation of children.

The first essential is that of good example. "Do not as I do, but as I tell you," will not be accepted by critical-minded youth of this generation as an excuse for the misconduct of their elders. Good precept without good example has no influence with youth today. Moreover, young people have an uncanny power to see quickly through sham and hypocrisy. Also the youth of today has had better training in school in forming moral judgments than the youth of any previous generation has had. Most adults have no conception of the extent to which children are influenced by their example. A few years ago a boy was suspended from high school for serious misconduct. He was told to come back the next day with his father. Father and son

reported at the principal's office the next morning. While the principal was describing the boy's offenses the father frequently interrupted by such remarks as, "I am not surprised at this report"; and "We can't do anything with him at home; I am always talking to him about his behavior, but he knows it all," etc. Suddenly the boy looked defiantly into his father's eyes and said, "What do you expect? You're no angel yourself." Of course, that was a most flippant and insolent remark, but it told a volume of truth.

If we expect our children to be honest and upright, we must be scrupulous in all our dealings, in our business and social relations. If we expect our children to be truthful, we must set them the example of being truthful one with another and with our children. If we expect them to be clean in body and mind and heart, we must keep our lives above reproach. A man who is profane and vulgar in speech is at a disadvantage in trying to correct his children of a similar fault. A man who makes money the goal of life cannot expect his children to consecrate their lives to higher purposes. We sometimes hear of children developing into clean and noble men and women in spite of the unworthy example

of parents. Such cases are exceptional, and the home deserves no credit. Such fortunate results are due to the influence of some personality, outside of the home; some teacher, perhaps, who has succeeded in counteracting the home influence. "Honor thy father and thy mother," runs the fifth commandment. There is no greater joy that comes to the heart of a parent than that of filial devotion. But parents must first make themselves worthy of that devotion.

The responsibility for the conduct of youth rests on the entire adult population. One wise educator has said, "To educate the next generation to be worthy of their inheritance we must begin with the present generation of adults." We ourselves have many lessons in ethical conduct to learn before we can be worthy examples for youth to emulate. We need to set them the examples of honor and faithfulness in our domestic relations, of scrupulousness in our business dealings, of respect for law, of justice in our courts, of legislation that is above price and unworthy influences, of conduct in public office that is always worthy of respect, of patriotism that does not require hatred of other nations, before we can point a finger to the church or to the school

and say, "You have failed." If we shall fail in rearing a clean, upright, and God-fearing generation of youth, then we shall have all failed together—the home, the church, the school, all our social and political institutions. If we shall succeed, and I believe we are succeeding, it will be because we realize that the proper training of youth is a responsibility that rests on all. It is for us, then, so to conduct our lives that youth cannot say to adulthood:

"What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you?" (Deut. 6:20.)

THE CHRISTIAN HOME

BY

WILLIAM P. McNALLY, S.T.L., PH.D.

RECTOR, ROMAN CATHOLIC HIGH SCHOOL, PHILADELPHIA, PA.

DREW UNIVERSITY LIBRARY

William P. McNally was born August 29, 1885. After finishing his course in Philosophy and Theology at St. Charles Seminary, Overbrook, he was ordained to the priesthood on December 17, 1910. At the completion of a post-graduate course at the Catholic University of America, he was appointed to assist in parish work and a few years later made Assistant Superintendent of Parochial Schools. In 1919 he was promoted to the Rectorship of the Roman Catholic High School.

THE CHRISTIAN HOME

I. The Origin and Nature of the Family

THE home is a subject of supreme importance to man, for it is the basic institution on which human society is built. No civil society will be better or stronger than the homes which compose it. This being so, men are inclined to regard with fear any attack made on such a fundamental part of the social organization.

Today many forces combine to weaken the home and to minimize if not to destroy its influence. The Church, depending on the family for the preservation and spread of the Christian religion, sees in the evil forces assailing the home a grave danger to its own life. The State, alarmed at the growing disregard of law, is no less fearful for its existence. Serious-minded men everywhere, no matter what their religious belief, convinced of the home's necessary place in civil society, regret the changes it is undergoing; while a vast number of men and women in every walk of life, unconscious of or indifferent to the transformation that is taking place, con-

tent themselves with the mere observation that home life is not what it used to be.

It would be strange indeed if, above this confusion, there did not arise some individuals bolder than the rest to tell us that the home has fulfilled its purpose in society and must now be replaced by some other type of social organization. As there have always been persons of radical tendencies in society, one would not be alarmed at their activities in regard to the home, were it not for certain grave facts. The growing disrespect for all authority, the rapid spread of lawlessness—a fruitful field for false theories—the alarming frequency of divorces, and the growth of voluntary birth restriction, leave no doubt as to the serious nature of the forces undermining home life. These common experiences impart confidence and courage to those who proclaim that the traditional home has outlived its usefulness, and that it must yield to something better. Hence we are confronted with a deliberate campaign to destroy the family by the abolition of marriage.

That this must result in a renunciation of Christianity and a return to paganism, that the stability of the State and the welfare of the individual depend alike on the permanency of

the marital union and the preservation of the Christian home, we will endeavor briefly to set forth in these pages. This we shall attempt to do by a study of (1) the history of the family—its importance, necessity and universality; (2) the unity and indissolubility of marriage as evidenced by monogamous family life in primitive society, by God's revelation to man, and by the clear teaching of Jesus Christ, the Son of God; (3) the contrast between the pagan home and the Christian home; (4) the factors and forces that are sapping the life of the Christian family; (5) the remedies that must be applied to save the Christian ideal of the family.

At the outset of our discussion it would be advisable to define accurately what is our precise understanding of the word "home." A home may be taken to mean a place of residence, a dwelling, but in our use of the term it means much more than a place where people live or a dwelling in which the family resides. Home is a living reality, an association of parents and children, breathing love, affection, and cheerful sacrifice. It speaks to us of two human beings, drawn by nature irresistibly toward each other; of man and woman whose temporal happiness is

the product of this union, of two creatures so fashioned by nature and by disposition that one is the necessary complement of the other. It whispers to us the sacred names, father and mother, sweeter than the sweetest music to the ear, and introduces us to the loving human expression of both, the child, for whose sake a wise and loving God made them male and female, drew them to each other and commanded them, "increase and multiply." This home speaks to us of a God who indelibly impressed on the nature of a man and woman a law which reads that "the largest duty and joy of life is to enrich the world with other lives and to give themselves in high resolve to making those other lives of the greatest possible worth to the world."*

It is at once seen how important, therefore, this topic is. The family is the most ancient institution known to man. Investigate the beginnings of any peoples, study the history of any race or nation, piece together the meager data gleaned from our research in the remote past of the human race, study the observations made more recently on the lives and customs of tribes still in the darkness of barbarism, or delve

* Cope, *Religious Education in the Family*, p. 3.

into the classical literature of nations highly civilized and far advanced in culture and learning; and whether Rome, Greece, Judea, savage races, or Christian peoples be the subject of our study, at all times and in all places it is the family that confronts us.

There is no society more ancient, more universal, or more necessary than this basic unit of our social structure. Before states came into being, before governments were devised, the family was born. It anteceded civil society, and was the cause, not the result, of civil governments. The family owes its origin to no man or association of men. It comes to us directly from the hand of God himself. "The Lord God cast a deep sleep upon Adam, and when he was fast asleep, He took one of his ribs, and filled up flesh for it. And the Lord God built the rib which He took from Adam into a woman; and brought her to Adam." And Adam said, "This now is bone of my bone, and flesh of my flesh; she shall be called woman, because she was taken out of man. Wherefore a man shall leave father and mother, and shall cleave to his wife; and they shall be two in one flesh." (Gen. 2:21–24.) God thus, in his most far-reaching foresight,

decreed that this husband and wife should be the natural beginning of the human race.

This form of marriage, so excellent and so thoroughly accordant with man's nature, became corrupted by degrees, and in every land exposed to error and the most shameful lusts. Even among the Jewish race, which religiously preserved the Divine ideal, it became somewhat clouded and obscured. This deterioration in marriage among the Gentiles has given rise to various theories on the original type of family, some tracing its origin to promiscuity of the sexes, others to polygamy or polyandry. But it is interesting to note that great non-Christian authorities on anthropology, as Westermarck and Letourneau, favor monogamy as the persistent type. "In the main," says Dr. Ryan, "the verdict of scientific writers is in harmony with the Scriptural doctrine concerning the origin and normal form of the family."* Divine in origin, inextricably bound up with man's nature amid all the variations in civil society, the family, degraded and corrupted at times by the passions of men, never loses sight of its monogamous beginning.

* Dr. John A. Ryan, "Family," in Catholic Encycl.

II. The Christian Home *versus* the Pagan Home

Little is found in the family of our remote ancestors to merit praise. Misery and wretchedness characterized the family relation. A brief reflection on this sad condition makes every thinking man shrink with fear from the tremendous injury that must result to the Christian home from a rejection of Christ's teachings and a return to pagan ideals. The family existed among pagan peoples. It was the basic social unit, and often the economic and religious unit as well. Abodes and dwellings the pagans possessed; sometimes houses, never homes. The family was made up of husband, wife, and offspring. We hesitate to use the sacred words mother, father, and children—words which connote to us in Christian times sentiments of love, affection, kindliness that reach into the very depths of our soul. There was then no loving companionship of husband and wife, no union of heart and soul blossoming forth in the sweet comradeship that cheers and consoles the Christian family.

Supreme in authority, frequently tyrannical in the exercise of it, the father, head of the household, ruled with an iron hand. The wife and

mother was a mere slave, sometimes a beast of burden, often a chattel. Deemed inferior in origin and destiny, brutally treated by a husband who exercised over her a power of life and death recognized and guaranteed by law, the pitiless victim of man's unrestrained lusts, sunk into a condition of absolute abject servitude, where she might be bought and sold, loaned and exchanged, an object of contempt to the children she bore—such was the status in pagan times of her whom we lovingly style mother. Though the above description is not an accurate portrayal of woman's state in the Greek and Roman world, where she was more highly esteemed than were her primitive barbarian sisters, yet even in those highly cultured civilizations her lot was sad. It remained for Christianity to elevate her to a position of dignity never dreamed of by the most cultured pagan.

If woman's place in pagan society was very low, the status of her offspring was even lower. The child had no rights. It was the property of the father, to be disposed of according to his will. Infanticide and divorce were universally practised; they form the greatest blots on the classical civilization of Greece and Rome. We

cannot picture any Greek or Roman writer describing children as "living jewels dropped unstained from heaven," or expressing the Christian sentiments of a Dickens: "I love these little people; and it is not a slight thing when they, who are so fresh from God, love me." Both Plato and Aristotle, the great Grecian philosophers, would let the State determine the fitness of offspring to live. Seneca assures us that "nothing is more reasonable than to remove useless things from the house." To Quintillian is attributed the following brutal sentiment: "To kill a man is frequently a crime, but to kill one's own children is frequently a very beautiful action."

What a radical transformation the family underwent on the advent of Christ! "Straightway He imparted a new form and fresh beauty to all things, taking away the effects of their time-worn age, setting in order what had become deranged in human society, and restoring what had fallen into ruin."* Christ taught men a new and strange doctrine, fraternal charity, reminded them of their preciousness in God's sight, of their high and holy destiny, and thus

* Leo XIII, Encycl. on Christian Marriage.

broke down the vices and ignominies which defiled the home. But so important was that original and ancient institution, the family, so vital in God's plans for the development of man's personality, so fundamental in the temporal and eternal happiness of His creatures, that Christ early in His ministry was particularly solicitous about marriage, the gateway to the home. "Have ye not read," He tells the people, "that he who made man from the beginning made them male and female?" And He said: "For this cause shall a man leave father and mother, and shall cleave to his wife, and they shall be two in one flesh. Therefore now they are not two but one flesh. What therefore God hath joined together, let no man put asunder."

When the objection is put that Moses permitted divorce, Christ answers: "But from the beginning it was not so. And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." (Matt. 19:4–5.) Christ proclaimed in language clear, precise, and simple, the unity and indissolubility of the marriage bond. He sanctified and blessed it by his presence, hallowed it with his first miracle at Cana in Galilee,

enriched it with sacramental grace; and spoke lovingly of it as an image of his own mystical nuptials with the Church. "To husband and wife, guarded and strengthened by the heavenly grace which his merits gained for them, he gave power to attain holiness in the married state, not only perfecting that love which is according to nature, but also making the natural union of one man with one woman far more perfect through the bond of heavenly love."*

How immeasurably superior to the pagan idea is the position of the wife in the Christian family. "Husbands, love your wives, as Christ also loved the Church, and delivered Himself up for it." "So also ought men to love their wives as their own bodies." "For no man ever hated his own flesh; but nourisheth and cherisheth it, as also Christ does the Church." (St. Paul, Eph. 5:25–32.) In the new dispensation, ushered in by the Incarnation of Our Lord, the wife took a place of honor and dignity equal to that of her husband. No longer was she a slave, the victim of man's lust, but a person of equal worth and identical destiny. The husband and father remains still the head under Christianity; but if he is king

* Leo XIII, *op. cit.*

of the household, the wife and mother is its queen. There is a sharing of life between them, a mutuality of interests, a loving affection, a reverent respect, a lasting fidelity, fatally missing in the domestic arrangement of the pagan. Christian husbands and wives are one in heart, one in soul, and one in affection, sharing each other's burdens, patiently bearing with each other's frailities, cheering, comforting, consoling each other on life's journey.

The man's place in the family under Christianity was very different from what it was in pagan society; but it was woman's status that underwent the most radical change, a change so complete as to cause a modern writer to declare that the characteristic specially marking off the Christian family from the other families of the earth was "that it is founded on woman, not on man." Christianity vindicated the personality of woman and protected it by "the new creation of marriage." "There are few things in history more astonishing—we may say, in the strictest sense, miraculous—than the fact, for fact it is, that a few words spoken in Syria two thousand years ago by a Jewish peasant, 'despised and rejected of men,' brought about this vast

change, which has wrought so much to purify and ennoble modern civilization."*

Even a greater difference existed between the pagan and the Christian in their attitude toward children. The primary object of marriage, the propagation of the human race, had been so firmly and deeply planted in the nature of man that no matter how far he strayed from the primitive ideal, he never lost sight of it. But now was vouchsafed to this union a higher and holier purpose. Not merely were children to be born and reared, nurtured with loving care and fittingly prepared for a happy and useful life on this earth; they were to be welcomed by their parents as God's children, as little strangers whose footsteps must be directed to their heavenly home. This was a radical departure from the position of the child in pagan Greece and Rome. Their Eternal Father acknowledged them as His own, and would bless those who for His sake would of their own flesh and blood form their tiny bodies, and from their own holy lives furnish them the example necessary to guide them heavenward.

The soul of the child was as precious to God as the soul of the parent. A rich inheritance

* W. S. Lilly, *op. cit.*, p. 338.

awaited the child when he should arrive at his true home, and upon the parent was placed the grave responsibility of helping him on his way. The parents are God's agents, and woe to them if through their fault the little ones stray from the path that leads to a happy eternity. "Suffer the little children, and forbid them not, to come unto me, for of such is the Kingdom of God." (Matt. 10:14.) "Unless you become as little children you can not enter the Kingdom of Heaven." "He that shall scandalize one of these little ones that believe in Me; it were better for him that a mill-stone should be hanged about his neck, and that he should be drowned in the depth of the sea." (Matt. 18:6.)

It is thus clear that the Christian family is not only superior to the pagan family, but so superior as to constitute the highest ideal for all time. Such is the family life as sanctified by Christ—the family life that, according to many unmistakable signs, is fast disappearing. Such is the Christian home, the place of our youthful dreams, the cradle of our highest hopes and holiest aspirations, the consecrated sanctuary of our noblest ideals, the mystic circle that surrounds comforts and virtues never known beyond its hallowed limits.

III. Dangers Threatening the Stability of the Christian Home

Notwithstanding all this, thinking men keep telling us that this time-honored institution is falling into decay, is approaching dissolution. And the changing manner of life about us is but a plain confirmation of what they say.

Are we, the beneficiaries of a highly developed civilization, on the point of handing down to posterity only the memory of the richest treasure confided to our keeping by a noble ancestry? "There is no happiness in life, there is no misery, like that growing out of the dispositions which consecrate or desecrate a home." Even those studious and observant scholars who, after much thought and reflection, conclude that the home has outlived its usefulness, tell sadly and sorrowfully the story of our shame. Very few regard with complacency its blackened ruins. All thinking men admit a marked deterioration in the modern home, a decided departure from the traditions of the past, an unmistakable lowering of ideals. By this very confession they bear testimony to days not far past when home was a center of joy, peace, and rest, a school of human virtue, a nursery of noble thoughts, a sacred place where

parents and children, impelled by nature and blessed by God, united by bonds of holy affection, in a spirit of Christian unselfishness, lovingly strove to make their little domicile a Paradise on earth.

"To make a happy fireside clime
To weans and wife,
That's the true pathos and sublime
Of human life." (Burns.)

"No nobler social work, no deeper religious work, no higher educational work, is done anywhere than that of the men and women, high or humble, who set themselves to the fitting of their children for life's business, equipping them with principles and habits upon which they may fall back in trying hours, and making of home the sweetest, strongest, holiest, happiest place on earth."*

Singularly appropriate, indeed, is a lecture on the Christian Home in the City of Homes. Such has been Philadelphia's proud distinction; fortunate the individual who dwells on such a topic before a sincere, sympathetic, home-loving people, a people to whom home is the spot of earth supremely blest, a dearer, sweeter spot than all

* Cope, *op. cit.*, p. 8.

the rest. Conservative as our city has always been, it has shown in recent years a marked tendency to forfeit its proud title, "The City of Homes." Philadelphians were wont to swell with justifiable pride when praised for a loyal adherence to early traditions, but there are signs that we are fast losing that distinction. Apartment houses are growing apace; they are invading our finest residential districts, robbing us of the unity and privacy so treasured in the separate dwelling, so that we are led to forget the childish prattle and laughter that made the hovel of the peasant more to be desired than the palace of the king. Moreover, the apartment house renders almost impossible of attainment "that delicious home feeling" and "those domestic relations that are worth more than all social ties, that give the first throb to the heart and unseal the deep fountains of its love." Viewed in this way, the change in the style of building that shelters the home may, to some, be merely external and superficial, but to many it is significant of a radical change in the ideals of home life. With these latter we are inclined to agree and base our findings on a study of the many and various forces now at work undermining this basic institution of society.

When one seeks the cause of the modern home's instability, he is forced to admit that a growing spirit of individualism is at the root of the evil. To this spirit must be traced, in a general way, all the forces of disintegration. Having laid a destroying hand on government, religion, and industry, this tendency to magnify individual liberty at the expense of external authority now openly attacks the family. Seen from the individualistic viewpoint, the family is but a passing phase of social grouping which has served its day, and must now give way to a new type of organization more in keeping with the freedom of the individual. Accordingly, whatever savors of restraint, the individualist would discard as detrimental to man's complete evolution and perfect development. Hence it is that they who embrace this attitude contend that society is based not on the family but on the individual, and that the only way to secure the common good is to promote the interests of the individual.

This being so, we are not surprised that a modern social writer, Mr. Goodsell, points to the family, "as not infrequently presenting a group of clashing wills, an association of highly indi-

vidualized persons, each asserting his rights and maintaining his privileges with greater or less success."* There is no student of the modern family who doubts that individualism has played a prominent rôle in the changes that the home has undergone. Whilst a few individuals see progress in the transformation, the vast majority still regard the change as essentially evil; but all agree that individualism is primarily responsible for the new type of family. To this view Florence F. Kelly gives expression in the following clear statement: "More and more in contemporary literature, the claims of the individual are stressed and the alleged right of the individual to unhampered existence is emphasized. The spirit of the aggressive ego, the spirit of individualism rampant, impatient of any curb on its own desires, unwilling to recognize its responsibilities, avid of self-expression, . . . joined hands with all the forces tending outward from the family circle."†

In recent years the individualistic attitude toward life has given rise to a movement whose avowed object is to emancipate woman. Among

* "*The Family as a Social and Educational Institution*," p. 456.

† *The Century Magazine*, September, 1926.

its leaders are found a small number of men, but a large, growing army of women. By them we are told that woman is unjustly restricted in the freedom which is due to her. In spite of the progress she has made under Christianity and of the dignified position to which the Religion of Christ has elevated her, we are surprised when informed by this new school that woman is far from free, that she is in fact still a slave. Though these new champions of woman's right vary radically in their viewpoint and in the remedies suggested, they are one in their demand for greater opportunities and a larger measure of individual liberty. According to them, woman's sphere of activity must not be confined to the home, to the bearing and rearing of children, and household cares, but opportunity must be given her to take her place at the side of man in every social activity—in industry, business, science, and government. Only thus, we are assured, can woman make her rightful contribution to the progress of the race and at the same time fully develop her own personality.

That a general adoption of this new theory must mean a complete change in our traditional idea of woman's place in society, is boldly con-

fessed by George Bernard Shaw in the following words: "The sum of the matter is that unless woman repudiates her womanliness, her duty to her husband, to her children, to society, to the law, and to everyone but herself, she cannot emancipate herself. . . . In that repudiation lies her freedom. . . . A whole basketful of ideals of the most sacred quality will be smashed by the achievement of equality for women and men."*

The same startling thought is advanced no less forcibly by another exponent of individualism, Mr. Carpenter:

"The more people come to recognize the sacredness and naturalness of the real union, the less will they be willing to bar themselves from this by a life-long and artificial contract made in their salad days. . . . As there is undoubtedly a certain natural reticence in sex, so perhaps the most decent thing in true marriage would be to say nothing, make no promises—either for a year or a lifetime."† That this idea of free spiritual marriage might result in a certain degree of promiscuity, is not ignored by Mr. Carpenter,

* Woman Under Socialism, p. 343.
† Love's Coming of Age, pp. 105–06.

for he boldly proclaims that "it does remain possible, in some cases, for married persons to have intimacies with outsiders and yet continue perfectly true to each other, and, in rare instances, for triune and other such relations to be permanently maintained."*

It is clear, therefore, that the leaders in this radical movement to emancipate woman "have designs upon the most fundamental of human institutions, marriage and motherhood."† With such revolutionary ideas of marriage gaining in strength from day to day, it becomes more and more evident that, in the words of Mr. Goodsell, "the family of the twentieth century is markedly unstable; it would seem that in some instances it has paid for the independence of its members the costly price of its very existence, or its existence in a changed and incomplete form."‡

Perhaps the defenders of the Christian ideal of the family would not be alarmed were the propagation of destructive theories restricted to the class of writers above quoted. Unfortunately, however, this is not true. The same radical tendency works insidiously through the modern

* *Op. cit.*, p. 104.
† W. L. George, *Atlantic Monthly*, Dec., 1913.
‡ *The Family as a Social and Educational Institution*, p. 437.

novel, the newspaper, the magazine, the stage, and the moving picture productions. Hardly an individual escapes—young and old, rich and poor, the educated and the uncultured, all, alike, are constantly confronted with ideas of family life whose general adoption can mean only one thing—the disappearance of the Christian home. Education thus far has been powerless to check the evil, for young men and women at an age when animal instincts are strong and restraint of any kind intolerable are particularly susceptible to loose notions of love, fidelity, marriage, and parenthood. Neglect of religious and moral training, material standards of life, the mad pursuit of pleasure, inevitably lead to the false conclusion that the satisfaction of the animal in man is more desirable than the subjection of the lower nature to the higher rational and spiritual life.

Although the individualistic attitude runs through all the dangers threatening the home, nowhere perhaps is it more clearly manifested than in the conditions surrounding modern industry. In fact, modern industrialism has been referred to by a recent social writer as "the crowning achievement of the individualistic spirit." Whether one accepts this viewpoint or

not, there can be little doubt that the radical change in industry has been largely responsible for the disintegration of the family. The growth of apartment houses, tenements, and slums, the neglect of children, the limitation of the family, and the spread of divorce can unquestionably be traced to the individualistic trend of modern industry.

Prior to the eighteenth century, we are informed by students of the family, there is no evidence of a weakening in home life. Before the rise of factories, the family was a closely knit economic unit characterized by a marked stability. Industry was centered about the home, parents and children sharing the work of the household. In this simple, natural manner of living, where the earning of a livelihood entailed no separation of the family group, the child grew. Habits of industry, thrift, obedience, reverence and religion, Christian virtues, a sense of responsibility, and a realization of mutual rights and duties were developed.

But with the introduction of machinery and the building of factories there came a loosening of the family tie. The father, absent from home during his long hours of employment, was less able to shape the family life and mould the chil-

dren's character. A more serious danger to the home, however, resulted from the employment of married women in factories. Homes were deserted and children neglected. The logical sequence to this changed condition of home life was the employment of children, and this soon became widespread. Even at this late date and in spite of remedial legislation, we are informed by no less an authority than Goodsell that, "Since 1870 the census shows a large increase in child labor in this country and a greater range of industries in which children are employed. Needless to say, such employment of young boys and girls at mechanical labor for long hours constitutes one of the crying social evils of the present age, as well as a very real menace to wholesome family life, in the present and in the generations to come."*

Unquestionably the changes in industry have given rise to marked changes in living conditions. Formerly the vast majority of the people in the United States dwelt in small towns and country villages. Modern industrialism has brought about the emigration of home-loving people to large cities, where the apartment, the tenement, and

* *Op. cit.*, p. 426.

the slum stifle family feeling and the open toleration of vice presents serious dangers to youth.

In this new individualistic world created by modern industry money has acquired exaggerated importance. The acquisition of money has become the chief aim in life; material standards rule. Self-indulgence and luxury flow from this greater wealth, and so we are confronted with fondness for show and display, creation of artificial tastes and acceptance of artificial standards. Life becomes soft, character is enervated, a laxity in morals prevails. "Home thus becomes a collection of things, instead of a community of persons," a place to sleep and sometimes to eat. Work and amusement leave little time for the family members to get acquainted.

The foolish and extravagant tastes coupled with the high cost of living, and poverty on the part of those who do not receive a living wage, discourage young people from marrying. Many young women today are economically independent and dislike relinquishing their work, especially when there is danger that the false standards of luxury and pleasure cannot be maintained by marrying. There is a species of insidious selfishness at the root of these unnatural delays. Young

men and women either do not marry at all or marry late, with consequent injury to society; and when they do marry, they see to it that parenthood does not interfere with their amusements or social activities. It is becoming more and more apparent that late marriages and childless unions are the curse of modern society. When we reflect that in addition the selfless part of society, those who really love homes and children, cannot marry because of poverty due to unjust recompense for their labors, we begin to see the seriousness of the dangers threatening the home. A thoughtful writer of our day emphasizes this point very well in the following words: "Nowhere have the pagan and destructive forces of our civilization had a more disastrous effect. Marriage and the family have tended more and more in certain classes to become mere matters of individual convenience. Taught by the modern romantic novel, the modern sex drama, and the modern newspaper, young people have come more and more to regard family life as something for personal gratification and personal pleasure. Self-gratification, rather than social conservation, has been the end of the family life. Our 'mores' with reference to marriage

and the family are individualistic, they are not socialized. They are not even democratic; they are rather anarchistic."*

Of the many evils flowing from this selfish, individualistic attitude toward life and at this moment seriously threatening the stability of the Christian home, there are two deserving of brief consideration—the artificial limitations of the family and divorce. Both practices logically proceed from the theories of the Socialists and Feminists, who, as we have above noted, advocate the emancipation of woman. But there is a growing class of individuals, in no way identified with the above group, who believe that the restriction of the family by artificial means is perfectly legitimate. We are told that birth control will lessen the evils of poverty, and this in spite of the fact that this practice is not a habit of the poor but of the rich. The truth of the matter is that those who are in a position to have children don't want them, and this for selfish reasons. Inconvenience, discomfort, interference with social pleasures, and not poverty are the real reason why many married women refuse to bear children.

* Ellwood, *Reconstruction of Religion*, p. 193.

Viewed from the social, physiological, and religious sides, birth control is a canker in our social life. Frustrating the primary end of marriage, it substitutes self-gratification for the procreation of children. According to the evidence of reputable physicians, many physical ills are the penalty paid for its supposed benefits. Surely it does not make for happiness in married life, for "mutual love is at the mercy of an animal instinct, which is neither satisfied nor denied."*

A great deal of disappointment in marriage, the rapid disappearance of the love thought so permanent, the failure to find the joy anticipated, may in many cases be traced to this defiance of nature's law. The natural moral instincts of man revolt against it. We agree with Mr. Sutherland, that "to the conscience of mankind birth control is a shameful action."†

A frequent cause why married people do not have children is that other canker in our social life—divorce. The statistics on the divorce peril in the United States are truly alarming. We lead the civilized world in this abominable practice. In 1890 the United States had 53

* Halliday G. Sutherland, *Birth Control*, p. 94.
† *Ibid.*

divorces per 100,000 of population, in 1916 the rate grew to 112, and in the following six years the rate increased to 136. Today there is one divorce for every seven marriages in the United States. When one remembers that there is a rapid increase in the number of divorces granted each year, he does not need the gift of prophecy to foretell the dissolution of the family.

In the *National Catholic Welfare Council Bulletin* for April, 1927, we read that "the official record for the last twenty-five years is placed at two and a half million divorces, affecting the lives of more than five million persons." No one will question the conclusion arrived at by the editor, who declares that "for a large and growing number of citizens in this Christian Commonwealth, it is patent, the sanctity and permanency of Christian marriage has little meaning."

Divorce most certainly is opposed to the Christian ideal of married life, and destructive of the Christian home. It fosters hasty marriages, occasions quarrels and jealousies, lowers the concept of conjugal fidelity, encourages birth control, neglects the proper education of children, and breaks up the home for slight and trivial reasons. It tends to make of marriage mere legalized sen-

suality, and throws wide open to youth the door to every kind of immorality. It breaks down the moral fabric of society and leads to sinful excesses of every kind in public and private life. When man begins to change laws coming from God, and clearly manifested to all, when States sacrifice the public good for the sinful pleasures of a few, when the degenerate example of the sensual, stamped with the approval of society, is constantly flaunted before the eyes of the young, when the high ideals of youth are shattered, the inevitable consequence is the destruction of the home, and ultimately the ruin of the nation. President Coolidge sounds the warning in the following words: "There are many indications that the functions of parenthood are breaking down. Too many people are neglecting the real well-being of their children, shifting the responsibility for their actions, and turning over supervision of their discipline and conduct to the juvenile courts. It is stated on high authority that a very large proportion of the outcasts and criminals come from the ranks of those who lost the advantage of normal parental control in their youth. They are the refugees from broken homes who were denied the necessary benefits

of parental love and direction. The home is the cornerstone of the nation, and any effective better home movement must begin with the training of youth for those responsibilities. . . . What the youth of the country need is not more public control through government action, but more home control through parental action."

IV. Restoration of the Christian Home

In the preceding pages we have endeavored to show that the Christian concept of the home is the highest known to man. The primitive family did not possess it, and the highly civilized pagan races were never able to reach it. It was born of Christianity. To us it is the ideal, the concrete, living expression of all that is sweetest and best in life. It appeals to every instinct of our being, and our reason can not create a more satisfactory social relation. We are keenly conscious of the fact that what we are, the Christian home has made us. As the earth revolves around the sun, so do our little lives revolve around the home.

We are told that this happy type of domestic society is fast disappearing, that the Christian home has outlived its usefulness. Is this true? Our enumeration of the forces sapping its very

life conclusively prove that this is so, that disintegration has already begun. If the home goes, then Christian Society must go also, for the family is its foundation; it is the basic institution of Society. Is it worth saving? We think that it is. All that is best in us cries out for its preservation, and the history of the family assures us, in no uncertain manner, that we are right. We are convinced that the transformation taking place is a mark of deterioration, not a healthy growth; that it is a step backward and indicates a return to the pagan ideal from which Christ rescued the world.

How then can the Christian home be preserved? Only by the same power that created it. Christianity made it, and Christianity alone can save it. What brought the home out of the darkness and gloom of paganism, what made it a social relation of beauty, peace, and contentment, can even now save it from degradation. This salvation must come by following Jesus Christ and by a sincere, honest acceptance of His teachings. Christ built the family on love, mutuality, and sacrifice; not on sefishness, individualism, and creature comforts. Modern paganism, it is true, does not reject love in the family relationship,

but it is not the love preached by Jesus Christ. It is selfish love, frequently sensual love, mistaken for the Christian love which is rooted in sacrifice. Sacrifice is the life-giving principle of Christian lives, and is rejected only by those who have never experienced its sweetness. It does not mean pain and suffering, but joy and peace. Sacrifice for the mere sake of sacrifice appeals to no one, but sacrifice for the sake of those we love, sacrifice for the sake of Him who gave His life, that we might live, has been the source of endless joy to those in every age who have trustfully followed in the footsteps of the Master.

Parents themselves, however, must know Christ, believe in His teachings and preach Christ and Christ crucified to their little ones. But they can not impart Christ's teachings to their children unless they themselves are practical Christians. It is futile to talk of forming Christian character in youth if the parents, the teachers, do not embrace Christianity themselves. Children, particularly today, when there is such a wide opportunity for mental development, are quick to detect insincerity. Hence, if parents would impart Christian truths and principles to their offspring, they must give serious thought

to this important subject. No teacher in the schools would dream of teaching the most ordinary subject of the curriculum without a preparation of the lesson. Ought we demand less of those whose duty it is to teach the most necessary lesson of life, the lesson of right living?

Parents, moreover, must be careful to live their own teachings; they must, above all others with whom the child forms contacts, practice what they preach. Honest, pure, reverent, obedient Christian boys and girls but reflect the same virtues in their parents. If parents pray in the home and worship God in public, children will easily form the same habits.

Parents should be careful not to shirk the responsibilities put on them by God, vainly hoping that other social agencies can take care of the religious education of the child. They must jealously guard this right and brook no interference in its exercise. They may enlist the help of others, may seek the aid of the school. They should be able to depend on the Church's fulfilling its mission "to teach all men," but they dare not entrust to others the work God has specially prepared them to do. Nature has provided in the home an atmosphere which all

other teachers of youth would fain enjoy. Parents are the ideal teachers. They enjoy the confidence and trust of their offspring; they are the objects of a love and affection, a filial reverence and devotion, a respect and loyalty to be expected in no other school than the home. Children are in a real sense the very continuation of the parents' lives, and to no other creatures are the little ones so closely, so intimately united.

The school, outside the home, no matter how devoutly spiritual and sincerely Christian it may be, cannot by its very nature adequately supply a substitute for good training at home. It is sad to reflect how many otherwise excellent Christian parents fail to recognize this rather evident truth.

Above everything else, Christian men and women must bear in mind, when planning a Christian home, that selfishness is incompatible with a happy married life. "Sacrifice is usually difficult and irksome. Only love can make it a joy. We are willing to give in proportion as we love."*

But this means that men and women must be willing to embrace the Gospel of the Cross. It may seem foolishness to some, as it was foolish-

* Catholic Marriage Ceremony.

ness to the Gentiles long ago; it will mean the subjection of the lower animal nature to a higher law of the spirit; it will demand that humility take the place of intellectual pride, but if they are courageous enough to embrace it, it will bring them, as it has brought the Christian generations that have preceded us on this earth, "a peace that the world cannot give, a peace that surpasseth all understanding."

THE ORIGINALITY OF CHRISTIAN ETHICS

BY

GEORGE C. FOLEY, S.T.D.

Professor of Systematic Divinity
Philadelphia Divinity School

George Cadwalader Foley was born in Philadelphia, June 29, 1851. He was graduated from Griswold College, Davenport, Iowa, in 1872, and from the Philadelphia Divinity School in 1875. He spent thirty years in pastoral work as an Episcopal minister, and became Professor of Homiletics in the Divinity School in 1905, and has been since 1915 Professor of Systematic Divinity. He was the first recipient of the doctorate in divinity (in course) granted by his Alma Mater in 1899. He was editor of *The Church Standard* in 1907–08. He delivered the Bohlen lectures in 1908, which were published under the title, "Anselm's Theory of the Atonement."

THE ORIGINALITY OF CHRISTIAN ETHICS

THE purpose of this Lectureship has been defined as "the practical application of the precepts and behavior of Jesus Christ to everyday life." Such an application rests upon the perfectly valid assumption that these precepts and behavior have a special significance and authority. This assumption, however, is often met by the previous question, Is there a Christian ethic? It is this preliminary inquiry into the basis of the claim that Christ's standards of personal character and social life are unique which shall engage our attention this evening.

It is sometimes found in this form, as by Selwyn in *The Teaching of Jesus:* "There is no Christian ethic, but only a Christian spirit." All that this involves is that the articulate expression of the Christian spirit may be an ethic, which can be to some extent analyzed and systematized by the philosophers. It was not presented as a system, but may be reduced to some sort of system. This would in no way affect its originality.

But the challenge has been sometimes expressed in this extreme form: there can be no such thing

as a Christian ethic, any more than a Christian chemistry. This sounds plausible, but is quite fallacious. I suppose that what is meant is that there can be only one true morality, and it is of no consequence who formulated its principles, as contributions have been made from a multitude of sources. But perhaps it means more than this, as in the following quotation: "One [path] is to teach righteousness, the other is to organize righteousness; to be either a preacher or reformer. Jesus chose neither. He added little or nothing to the world's stock of theoretical morality. Probably all His noblest sayings may be matched from Socrates or Moses, from Seneca or Gautama."*

What I desire to affirm is that the phrase, "Christian ethics," is scientifically valid. If, in Christian moral teaching there be a novel standpoint from which the data are approached, or a striking difference of emphasis with which the elements of character are stressed, this difference deserves a specific name for the purposes of logical classification. No one doubts that the utilitarian and the idealistic moralists are sufficiently distinguished as to their conceptions of the origin of

* S. D. McConnell, *Christianity—an Interpretation*, p. 61 f.

morality and the ground of obligation as to require different descriptive terms. The Aristotelian ethic is in many ways in marked contrast to the Epicurean or the Stoic; and these contrasts are properly indicated by the several adjectives. Why then should there not be a Christian ethic, if indeed Christ contributed anything fresh and noteworthy and determinative to the ethical ideal, a new standard and criterion, or even a new inspiration?

There is only one way of arriving at the truths of chemistry, and that is by experimentation. But there are at least two methods of apprehending moral truths. We may study human nature and conduct, and by processes of abstraction formulate moral ideals and standards: this would constitute a philosophical ethic. Or we may start from the person and words and deeds of Christ, and gather from them His principles and motives: this is Christian ethics. The one takes human history, with all that is implied therein, as its data; the other takes Christ's own point of view as its fundamental datum. The latter is so distinctive as to merit a separate term; just as we may with propriety differentiate the ethics of the Old Testament from the modern evolu-

tionary system of Herbert Spencer. If the science of morals has been in any wise conditioned by Christianity, it is, as Shailer Mathews says, as fallacious and unscientific to disregard the transforming teachings of Christ on the moral life, as for a student in philosophy to neglect the distinction between Plato and Kant.*

The question really resolves itself into this: has Jesus had anything to say on the subject, so definite, so enlarging, so different that we may label it as unmistakably His? At our Lord's advent there was what has been well called "a moral crisis for humanity." Other systems had broken down as inadequate, a philosophical scepticism had manifested them bankrupt in power. Judaism was provincial and inept. But His influence was so effective and so novel, that the writers in the New Testament constantly voiced this impression by their repeated use of the word "new." And this impression is as vivid to-day as it ever was. Even Ernest Renan said: "There was in the teaching of Christ a new spirit and a stamp of originality." It is simple fact that we find, by contrast with those who went before or who followed Him, a teaching as epoch-

* *The Social Teaching of Jesus*, p. 9.

making as the scientific discoveries of Newton and of Darwin, and a power of getting it observed such that the Christians of the first centuries were able to challenge their opponents to compare any Christian community with any heathen, and say where the greater excellence lay.

Of course, we can make no such extravagant claim as that He uttered all moral truth, or even all that the problems of our complex civilization require. That is to say, He gave no specific utterance on the innumerable questions which perplex us. It has been remarked: "He said no word in condemnation of slavery. He did not lay down any system of economics. He uttered no specific for the government of corporate capital or the labor union. He announced no law for the equitable division of natural wealth, for the housing of the aged, the sick and the unfortunate. He spoke no word concerning women suffrage."*

But, on the other hand, He did indicate basic ethical principles as an ideal and aspiration, the expansion and application of which would manifest His abiding moral sovereignty even in the solution of such critical questions as these.

* Mains, *Divine Inspiration*, p. 133.

It would also be futile to pretend that His originality wholly consisted in the proclamation of truth never elsewhere expressed. It is sometimes said that the sages of the East, the Greek and Roman philosophers, the Hebrew prophets, the rabbis cited in the Talmud, had anticipated or duplicated every precept of the Gospel. The valuable article in the Hastings' "Dictionary of Christ and the Gospels" on "Originality" has shown, I think, how greatly this statement has been overdrawn. Yet very clear parallels can be found in pagan and Jewish moralists, and even in the Mystery Cults; and this we had a right to expect. It would be strange indeed if His ideas were so novel and exclusive, that they would not harmonize with previous human experience. That would be to isolate Him from the moral history of mankind, to suppose that God had left Himself so completely without witness among the pagan races that their many fine intuitions were worthless and had to be unlearned. The "Light which lighteth every man" had been the source of a large experience, and this was found to be congenial with His own ideas and was assimilated by Him; or perhaps we may say, in a familiar modern phrase, that His independent

teaching had an "elective affinity" for many of these foreign elements, which were afterwards recognized as kindred. This synthetic ability of Christianity to absorb all that was good from whatever source is one token of its original power.

Nevertheless, admitting much more than can be fairly conceded, does this discovery of similarity or identity affect the claim that His republication of older ideas stamped them with His own mint-mark, so that they were naturally thereafter associated with Him? Are not the differences more noticeable than the resemblances? We may illustrate by the analogy of Shakespeare's notorious use of earlier material, as bearing upon his originality. Prof. Brander Mathews, in an article on Shakespeare's so-called plagiarism, has named the sources of nearly all his plays, with the exception of *Love's Labour's Lost* and *The Tempest.* After indicating the astonishing difference between *Hamlet* or *King Lear* from the dramas out of which they were recast, he says especially of the use of a previous plot for *Othello:* "In fact, Shakespeare gave to the tragedy which he found in the Italian, a largeness, an elevation and a depth which the original did not even faintly

suggest; and by so doing he made the story his own, once for all, even if it had been due to the invention of another."* Suppose that he did intentionally borrow the matter for fifteen of his plays, and for twelve others took the ready-made framework from existing dramas: what of it? In borrowing, he not only bettered what he used, but he so transfigured it by his genius that the old became new, or at any rate so conspicuously his that no one is so crass as to think seriously of its earlier utterance. And thus Jesus so markedly transcends His supposed sources, if He can be thought to have actually borrowed, that His perfect re-statement of familiar ethical truth has secured to Him the copyright in it.

But He did very much more than republish current opinions; the last charge that can be brought against Him is that He was repetitive and traditional. The very fact that He selected (if indeed He was conscious of it) from the vast mass of ideas just those principles that are of enduring worth, sets Him apart from the conventional teacher. As Wellhausen has said: "The originality of Jesus consists in this, that He had the feeling for what was true and eternal amid a

* *Munsey's Magazine*, March, 1912.

chaotic mass of rubbish, and that He enunciated it with the greatest emphasis." The scholarly Hebrew, Claude Montefiore, has admitted this with regard to the rabbinic parallels. He says: "When the Talmud and the Gospels are compared, the originality is almost always on the side of the Gospels." I may quote still another witness, John Stuart Mill: "Some precepts of Christ as exhibited in the Gospels carry some kinds of moral goodness to a greater height than had ever been attained before."

An oft-cited instance of this is the Golden Rule. This famous saying is found in its negative form in Confucius: "What you do not want done to yourself do not do to others." It is said to be found in the same form in Aristotle, Isocrates, Tobit, Hillel, Philo and Seneca. Hobbes, in the *Leviathan* quotes it in a similar way, without the slightest perception that he is not using the words of Jesus. But our Lord altered it to the positive statement: "Do unto others as ye would they should do unto you." This was not accidental or insignificant; it established a vital characteristic of His ethic, the difference between a negative abstinence from harm and a positive energy for good. The plea in the Egyptian ritual of the

dead is, "I have not done this or that." But mere refraining from evil, mere asceticism, could never satisfy His requirements. Self-restraint, self-sacrifice, could not be ends in themselves; He exacts harmony of the man himself with good —not harmlessness, but fruitfulness. When He repeated such precepts as the Golden Rule, it was to give them a new and inspiring form which lifted them from the dead level to which so many important truths were reduced.

Another illustration of the way in which our Lord quickened and illuminated an old idea is found in what Matthew Arnold called "inwardness." Christian morality is one of inward motives; it resides in the intention and spirit. Primitive morality dealt very little with motives, but all advanced insight has been profoundly occupied with them. Aristotle saw that the root of sin is in the will, in opposition to Socrates who made it consist in ignorance. The Stoics taught that goodness is a synonym for rightness of disposition. The Hebrew prophets condemned all outward obedience of commandments, if coupled with inward unrighteousness; they looked to a new covenant in which the law should be written on the heart. It was partially perceived even

by the rabbis. The Talmud says: "The real and only Pharisee is the one who does the will of his Father because he loves Him." But Jesus took this familiar distinction between the internal and external, gave it a new depth of meaning, and made it powerful and efficacious. The essence of goodness is within the soul. Hence the idle word which reveals the feeling is important: the spirit of anger or hate is as bad as the violence or murder to which it leads; the eye of lust is judged as severely as an immoral act. This explains why He seemed always more lenient towards gross and carnal sins than to others which were deemed comparatively respectable. Goodness belongs to the doer rather than the deed. So that Leslie Stephen was eminently Christian when he said: "The moral law, we may say, has to be expressed in the form, 'Be this,' not in the form 'Do this'." This was the contrast of the Mosaic law with the law of Christ: the one said, "Do right," the other, "Be good."

The corollaries from this are obvious, and while not strictly novel, they are distinctive. As Newman Smyth put it: "He carried the secret of character from the circumference to the center"; the ethical development was from within outward.

It made formalism and hypocrisy immoral. In the end, it transformed the whole aspect of morality, and made it extend over a wider field. It distinguished between conduct and character, between mere details of behavior and the springs of behavior. It estimates life, not by outward conformity, but by a real spirit of kindliness; not by legal observance of statutes, but by personal relations. One of the early and radical departures from Christ was the legalistic treatment of life, from which we have not even yet been entirely rescued. The enforcement of morality by legislation may be a valuable police measure, but it is not always Christian in conception. The ideal of the Christian community will be realized by new men, not by new laws.

Therefore our Lord gave no rules of conduct. He sought moral principles in place of precepts and stereotyped maxims. It has been noted as the reason of His use of paradox, especially in the Sermon on the Mount, that He wished to prevent His principles from being taken as rules. Hence He always went behind the letter of a law to its spirit, and often opposed the letter to save the spirit, as in the observance of the Sabbath. Dean Rashdall has pointed out that, if He had put

forward a set of rules, which claimed to prescribe in detail the conduct suitable for all nations, classes and individuals in all future periods, the modern world could not accept such a code, for it would have put an end to all progress, and would have been fatal to the moral life itself.* And the reason is that you can *interpret* a principle; you can only *apply* an isolated rule. A principle covers a variety of typical cases; a rule covers only one. Thus, a life governed by principle is prepared for any and every occasion that may rise; nine out of ten cases escape through the meshes of a network of rules. By not prescribing for details, Christ gave room for moral development. Rules would have been conventional and childish; Christ's morality is for the independent life. There was no need for particular prohibitions; the general principle provided them when need arose. Hence Christ's moral teaching could not be exhausted in ten thousand commandments. Other systems, like Judaism and Buddhism, have a multitude of minute directions for particular actions; St. Paul truly interpreted Christ by summing up all duty in one basic motive, "love is the fulfilling of the law."

* *Conscience and Christ*, p. 166.

There is one characteristic of the Christian ethic which is absolutely original, and that is Christ Himself as the embodiment of the ideal. This is His unique contribution to morality, and it is so familiar that we do not always appreciate its amazing novelty. Ethics is a science of ends, that is, of ideals to be attained. In every other system, the ideal has no concrete form. It is imaginary, a composite of the qualities of various individuals, an abstraction. Or it is speculative, like Plato's philosopher who submits to the rule of reason, or the Brahman saint who is fitted for absorption into the universal spirit. No other moral teaching is as identified with its teacher as the Christian. Other men's precepts would be worth as much if they were anonymous, but not His. Some would be more valuable if we did not know of the lives of those who uttered them, e.g., Seneca, but not His. A personality embodying morals as a living power was not only new, it was the very differential of Christianity. The centrality of His Person has been noted by all critics. Irenaeus in the second century said: "He brought all that was new, in bringing Himself." And Adolf Deissmann, in a recent book: "It is not His concepts that are original, but His power; not His

formulae, but His confessions; not His dogma, but His faith; not His system, but His personality. The new, the epoch-making thing, is Himself."*

Now this was a stroke of the highest spiritual genius, the source of the supreme effectiveness of Christian ethics. He brought to morals the power of a great personality, the greatest of all time. The influence of a person is stronger than that of a precept; it is the warm touch of a real, living, good man. He introduced the idea of loyalty, of devotion to Himself, of personal affection. Montefiore says of this: "Here was a new motive, which has been of tremendous power and effect in the religious history of the world."† The problem has always been to translate the ideal into living. As Luther said, "Precepts show us what we ought to do, but do not impart to us the power to do it." Paganism had no uplift. Compare the high standards of Stoicism, in its three great spokesmen, and their failure in actual "virtue-making power." Utilitarianism can furnish no compelling reason for our pursuit of the greatest good of the greatest number, not even for such a personal virtue as chastity. Ovid confessed:

* *Religion of Jesus*, p. 149 f.
† *Religious Teaching of Jesus*, p. 132.

"I perceive the better, and approve it; I follow the worse." The Chinese sage said to the visitors from heaven, who mourned over the degeneracy of the people: "My upper part is of flesh and blood, my lower is of stone. I can talk about virtue; I cannot rise from my seat to perform a righteous act." But Christianity is essentially creative, it furnishes enabling power, it initiates a new life; and this new and vital principle is the power of a new affection in the heart. The world was and is surfeited with good advice; what it wants is something to create impulse. The Church Fathers constantly appeal to the ability of Christianity to transform the most depraved lives. The love of Christ has constrained multitudes who would have been restrained by no other influence. By evoking this personal devotion to Himself, He has exalted duty into a kind of fervid passion. He did not merely summon men to an attachment to moral ideas, but attachment to a moral Person; affection for Him would impel them to reproduce His ideas. What Dr. Sears has called "the new influx of power" that came in with this Ideal Man, has been the source of recreative energy throughout Christian history.

There is still another moral advantage in presenting the Christian ideal in the historic Christ. It is the superiority of the concrete exemplification of principle in a personal life over a code of ethics, a moral philosophy, or a speculation about virtue. Compare an actualized goodness with such abstractions as "the reign of justice" or "the rights of man." This is our Lord's distinction; He did not simply portray an ideal, He realized it. He did not simply outline the duty of obedience, He furnished an illustration of it. He *lived* His ideas; they are the product of His life, in that He fulfilled every principle He enunciated. This is what we mean by the value of example. A mere pattern may be discouraging, but an example makes morality practicable. The Stoics tried to picture the wise man, but confessed that he had never lived. Seneca and Epictetus demanded examples to supplement precepts and support ideals. Epicurus said: "We ought to select some good man, and keep him ever before our eyes, so that we may, as it were, live under his eye, and do everything in his sight." What Epicurus urged, Christianity does. Lecky assures us that moral principles rarely act

powerfully upon the world, except by way of ideals in the form of example.*

This is what Sir John Seeley refers to when he says in *Ecce Homo:* "He is Himself the Christian law." It is what Prof. Harnack means when he says: "It is the Person, it is the fact of His life that is new and creates the new." Harnack quotes a modern historian: "The image of Christ remains the sole basis of all moral culture, and in the measure in which it succeeds in making its light penetrate is the moral culture of the nations increased or diminished."† John Stuart Mill calls Christ a "sort of personalized conscience," and says: "Religion cannot be said to have made a bad choice in selecting this man as the representative and guide of humanity; nor even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavor so to live that Christ would approve our life." And here is Lecky's famous testimony: "It was reserved to Christianity to present to the world an ideal character, which through all the changes of eighteen centuries has inspired the hearts of men

* *History of European Morals*, II, 287.
† *What is Christianity?* p. 133.

with an impassioned love, has shown itself capable of acting on all ages, nations, temperaments and conditions, has been not only the highest pattern of virtue but the strongest incentive to its practice, and has exercised so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and to soften mankind than all the disquisitions of philosophers and all the exhortations of moralists."* Surely this explains why His teachings were fruitful, while so many others were comparatively barren.

Again, Jesus not only provided a new ideal of character, but a fresh basis and inspiration for its imitation. He connected morality with religion. He made God the centre of our aspirations: His appeal was ever, "that ye may be the children of your Father." Pagan ethics could not have come from pagan religion; the Christian religion, which is the revelation of God as Father, was the direct sanction and interpretation of the Christian life. He did not coin a new word, but He presented a new dynamic. The Greeks and Romans called Zeus or Jupiter, "Father of gods and men." Cleanthes said: "We are also His offspring."

* *History of European Morals*, II, 9.

The Old Testament regarded God as the Father of the nation, and the Psalmists made this truth individual. But our Lord expressed it in terms of such reality and intimacy, He made the relation so indicative of the reason for duty, that He furnished an additional and stimulating motive to the world. The Old Testament injunction, "Be ye holy, for I am holy," was in radical antithesis to anything possible in heathenism. But He revealed God as so near and akin to man, as so intelligible and accessible, that He made a moral advance in saying, "Be ye perfect, even as your Father in heaven is perfect." He elevated the standard of life far above anything ever conceived before, so that its ideality and difficulty of attainment are even now suspected as impracticable; and yet He made it seem inviting and feasible, so that multitudes have been led to aspire towards it and attempt it. This He accomplished by making morality a *filial* service; it was a new conception of life and a new moral force. When He taught men to say, "our Father," He exhibited God's inmost nature as love. "Out of a darker world than ours came this new spring." The world then needed to be convinced of this, and Bishop Gore has intimated

that it is even now hard to believe. Here was a reason for obedience and a capacity for it, in God's personal love for every one of His children, and His eternal purpose that they shall be like Him. Paganism could not have dreamed of this. Deuteronomy did indeed state it as the inclusive duty. But Jesus made it an easy and natural privilege, and historically it was the source of newness of life.

A consequence of all this has been the deepening of our consciousness of moral deficiency and an ennobling of our idea of righteousness. The prophets had already changed the meaning of such a cult word as "holy" from the ceremonial to the ethical. But Jesus departed from all the conventional notions of sanctity. To paraphrase Dr. Glover: to Him it was not a tabu, an asceticism, a mystical ecstasy, a fastidiousness, a peculiarity; it was a life's relation to God. Hence His concept of sin was more profound and touching than any preceding. The ancient world was aware of moral failure, but it had no sense of the real tragedy of it. What we may call "the sense of sin" is of Christian creation, by having its true character revealed. The Buddhist made evil to consist in desire, so that his chief virtue

was renunciation. The Greek and the Hebrew, at their best, alike defined it as "missing the mark" or the true end or scope or goal of life, a conscious falling short of an ideal, deviation from the norm of humanity, whether that be reason as declared in nature or the goodness which is declared in the Divine will. This became easily susceptible of a Christian interpretation. The philosophers have variously regarded it as a vital defect in human nature, a necessary stage in the development of spirit, a mere negation or privation, the survival of brute instincts in man. The average Christian thinks of it as the violation of law, the transgression of a command. How far short most of this falls of Christ's attitude towards it! He does not ignore its quality of disobedience, which is so significant of the temper of the mind and will. But He visualizes even this in the light of our relation to God. To Him it is a wound to the heart of fatherly love, an alienation of the life from the Divine, an atrophy of the powers of the soul. He always treats the highest things in the simplest terms. Morality as well as religion is being childlike, and wrongdoing is a breach of this personal relation. This will help to explain His novel idea of the kind of sin that

is most destructive, such as the spirit of contempt or the causing others to stumble. It is thus that the Christian estimate has been intensified and emotionalized.

Another remarkable instance of the distinctiveness of Christ's teaching is that He originated an entirely *new type* of goodness. By this I do not mean what is implied in all that I have hitherto said, namely, that He developed a new and rich exhibition of personality. I mean that His ideal of the moral man represented a new type of man, a new sort of conduct, produced by a new "orientation of the virtues." The author of *Ecce Homo* said that His special contribution was His emphasis upon active virtue. The importance of this ought not to be minimized, so far as it refers to the precedence of positive thoughtfulness and ministration over all forms of negative morality. And yet it seems to me that His endorsement of the so-called passive virtues was more strikingly original. By bringing out of obscurity a whole group of excellences barely guessed at previously, He added a whole new realm of morality. What other teacher ever proposed such principles of life as the Beatitudes as the fundamental conditions of personal and social happiness? He made

central what was elsewhere rudimentary or non-existent. He raised inferior forms of conduct, and what had been commonly stigmatized as unworthy of manhood, to virtues of the first rank. As Andrew Peabody said, He picked some of His best words from the dust-heaps of language, and regenerated them.

Examples of this are found in what have been called "the servile virtues," such as gentleness, patience, humility, resignation; which Nietzsche derides as "the ethics of the defeated." Humility was utterly contemned by the ancients. The Greek adjective signified "mean and petty," and its Latin equivalent suggested "grovelling to the ground." Pride was lauded by the Stoics, and no doubt was the source of some noble features of their system. Aristotle commended "high-mindedness," a virtue of position and of wealth. But Jesus lifted humility from its place of contempt, and disclosed it as a symptom, not of baseness of mind, but of true greatness of soul. It is no wonder that the servile classes saw in this a new chance of moral dignity, and were converted to Him in large numbers. The Christian disciple has been taught, even if he has not learned, that it is not abject, pusillanimous,

inconsistent with self-respect, but that it is the opposite of a false self-estimate, of self-admiration and spiritual pride, that it simply involves modesty, teachableness, and a readiness for lowly service. In a word, it is not thinking meanly of one's self; it is not thinking of one's self at all.

Forgiveness of injuries has been sometimes treated as partly growing out of humility. It was consequently either considered by the classical moralists as an amiable weakness, or sustained by the rather lordly motive that it is beneath one's dignity to notice vexations. But a true humility leads to regard for one's fellows even in their wrongdoing; and by making it possible to lay aside the claims of self, it renders forgiveness not so much a foregoing of resentment as a form of overcoming evil with good. Hence Seeley is led to call forgiveness "the most characteristic innovation of the Gospel." By exalting what was despised and unpretentious into what is saintly and worthy of the best manhood, Christ has really "discovered a new continent" of goodness.

The Christian vocabulary furnishes another instance of the introduction of a new moral factor: it is the use of *love* as the comprehensive

motive in human relations. Paganism had its *Eros* and its *Amor;* but their reeking associations quite unfitted them to describe the affection which was to be the driving force in the performance of social duty. *Agape* may be considered as almost a Christian coinage, certainly in its spiritual content, and in the extension of its scope to the whole human race. It has been well said by Liddon that the Roman world was a world without love. The phrase, "enthusiasm of humanity," is not a bit of sentimentalism; it is a vision of the universal brotherhood which is symbolized by the Church, it is the recognition of the claim of every man to the service of the Christian. To do good to others because it is a duty, is not so great or permanent a principle as to do it because we love. The old order forbade evils by enactment; Christ prevented them by the motive of love, which is not a feeling, but a readiness to serve. His summary of duty in this one word was familiar enough to the Rabbis. (St. Luke 10:26, 27.) Hillel said: "This is the whole law, the rest is commentary." His daring originality lay in making the second command "like unto" the first, not confusing their order of precedence, but making religion and morality

identical at the root. If, as cannot be questioned, the Christian Ethic has had unique social power through all the centuries, it is due to this new teaching that a necessary content of religion is social service. "Thou shalt love thy neighbor as thyself" is the constraining motive in Christian morality.

This was not a mere altruistic injunction; it was founded upon the definite conception of human relations as those of the loving members of a family. The recognition of God as Father meant the realization of man as brother. "The brotherhood of man" first finds a valid basis in Christianity. Socrates indeed proclaimed himself "a citizen of the world," and Diogenes called himself "a cosmopolitan." The Stoics recognized a kinship in which all participated, and they had a very noble idea of the human bond. But the way in which our Lord presented it has been well described as novel and radical as the discovery of gravitation in Physics. For the most part, the classic virtues were self-centered. With Aristotle, even generosity was egoistic and calculated, the mean between extravagance and avarice, with no real concern for the fellow creatures who received largess. His brotherhood was only political.

The Stoic brotherhood was theoretical, based on natural rights; the Hebrew was tribal and narrow; the Buddhist was beautiful, but visionary; that of the French Revolution was purely sentimental, having no foundation in the common relation to God.

None of these was practically effective. What they theorized, Christ realized. The Christian brotherhood is a moral unity. It is the Fatherhood of all the sons of men which makes fraternity real. When St. Paul could ground his appeal for consideration of others upon regard for "the brother for whom Christ died," he offered a cogent reason for mutual service. I am sure that this will be eventually seen to be the only rationale of our modern attempts at social and industrial reconstruction. It is the only means of making moral duties universal, and widening the privileges of the individual. It is the only justification for the startling command to love our enemies. It is the wellspring of our philanthropies, which are so vast in their munificence to-day, and which are such a practical witness of our absorption of something like the Christian spirit. Notwithstanding the existence of an altar to Pity in Athens, the feeling of compassion was called a

vice by the Stoics, and may almost be regarded as a creation of Christianity. Many may have felt commiseration for the leper; Jesus put forth His hand and touched him. We are told of a single hospital in ancient Greece; the influence of Christ's teaching has filled our civilization with institutions for the relief of suffering, the sick, the infirm, the aged, the crippled, the orphans, the derelicts. To that influence we owe our sympathy for the weak and poor and disadvantaged, our care for the protection of childhood, our desire for the elevation of woman, even our regard for the lower animals, to which Pius IX strangely said a Christian could owe no duties. Thus fruitful has been the Christian conception of mankind as brothers.

But even this needs vindication, if it is not to be vaporized into a phrase. It is found in Christ's estimate of the infinite worth of the individual as a person fitted for the moral life, and His consequent reverence for humanity as such. Aristotle was aristocratic and inhumane. He refused to predicate personality of either women or slaves, and held that the barbarian was by nature incapable of virtue. To him the State was everything, the individual nothing; at least all his

significance was derived from his association with the State. Against the imperialism of this group idea, Stoicism was in part a reaction and a protest. Even with the Hebrews, the corporate or national emphasis was predominant; although the personal factor counted for more than with the Greeks. But if Jeremiah may be said to have discovered the individual, Christ first asserted the worth of each single human being, and gave the reason for it. It has been called Christ's belief in man, and is not too strongly described as "sheer originality."* He saw man as the child of God, part of a Divine family, made for eternal life. Thus He could assume aptitudes and possibilities which would inspire even the most imperfect to hopeful response and effort. He placed His emphasis at a new point, and so did what none had succeeded in doing before. He ennobled the individual, and gave him high value by authorizing him to say "my Father." It has been remarked: "The value of a truly great man consists in his increasing the value of all mankind." Jesus not only made all humanity more significant by being Himself of it through His Incarnation; but He was the first definitely

* Glover, *Conflict of Religions*, p. 130.

to set the soul of even the humblest above the worth of all the material fabric of the universe. It is better to lose the world than one's own soul. Surely none other gave every human being such immeasurable importance. This deliberate estimate of His upon human values has been a vast ethical force.

It is the final warrant of our sense of the sacredness of human rights. It has given the outcast a new hope and respect, a chance of regeneration. It has emancipated us from those conventional distinctions which give adventitious importance and corresponding disadvantages: such as those arising from sex, caste, slavery, racial exclusiveness. St. Paul's inference from his Master's position is perhaps the most startling and revolutionary social judgment ever uttered: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: ye are all one in Christ Jesus." This evaluation of man as a son rests upon our Lord's conviction of immortality as the most powerful and the only rational sanction of moral effort. But He transformed immortality into eternal life, a thing of ethical quality instead of mere prolongation of existence. Eternal life means eternal worth; the child of

God is of everlasting value. He is not a mere link in the chain of physical nature; his moral union with the All-Holy is not temporary, but unending. The Buddhist Ethic is inevitably sterile, because its outlook is pessimistic; it has no hope but escape from the misery of conscious living. The Christian Ethic has endless promise and fruitfulness, by its relation to the God of the living. Man is worth eternity, not by his attainments, but by his capacities; and thus Ethics is placed upon a stable basis. Morality is made reasonable, feasible, effective. Any point of view which emphasizes the transitoriness of man's life and the insignificance of the individual lowers the dignity of human nature and cuts the nerve of the moral impulse.

With this faith in man, it is not strange that Jesus should have made such wonderful claims upon him, and proposed to him such lofty standards. The ideal is set so high, is so transcendent and intolerant, that this has been criticised as the occasion of its comparative failure; but it is really the explanation of its power. Some years ago, the Chinese minister, Mr. Wu, made an address in Philadelphia, in which he contrasted the Confucian morality with the Christian, and expressed

his preference for the former because it deals with the easily attainable. He did not realize that he was uttering its condemnation. Christianity places its ideal so high, just because it is unattainable in an ordinary life. It is the endorsement of our eternity, the Divine compliment to our sonship. The Christian standard is higher than others, more searching and severe; but this is its allurement. Because it transcends our achievement, it tends to secure our continual endeavor. "He who ceases to become better ceases to be good." Aspiration, not achievement, is the measure of excellence: you will recall how full Robert Browning is of this thought. It has been compared to the ideals of art or literature. These must always be above the average reach of the great mass of men. The danger of the artistic temperament is that to it beauty should become a finished thing. The artist who has reached his ideal has ended his creative career. The goal must be before us, but not necessarily near us. With each single accomplishment there is opened a fresh possibility of further success. And though the ideal of character is never reached here, it is full of invitation, it lifts us towards itself, and gives us an outlook of endless progress.*

* G. H. Palmer, *The Field of Ethics*, p. 128 f.

Perhaps our claim of the original significance of Christ's teaching may be summed up in the statement, that He gave us a new understanding of life, a new interpretation of the very substance of duty. His conception of the use and meaning of life we find nowhere else. Says Dr. Elwood Worcester: "The thought of life as a service of love, and the service of God as effected through the service of man, is a thought wholly original to Jesus." This is the source of "the enormous potential energy and the practical social value" of Christ's ethical teaching.

I have dwelt upon His reaffirmation of old ideas in new forms and with unprecedented strength; His presentation of few conceptions and alignments of duty; His simplifying of the life-struggle by reducing it to a root-principle; His provision of new inspirations and injection of new powers; above all, His embodiment of Himself as the moral ideal. All these exhibit His insight, His moral poise, the harmony of His thought, in a word, His unequivocal originality. His utterance was so immediate and underived, so steadily and clearly revealing, that He has thrown a flood of light on the whole question of obligation and of character. No wonder that

hope and joy have become characteristic features of Christian living. No wonder that St. Luke described His teaching as "winning words" (4:22). In very truth, "never man spake like this Man."

THE TWO ROADS

BY

BOYD EDWARDS, D.D., S.T.D.

HEADMASTER OF THE HILL SCHOOL, POTTSTOWN, PA.

Boyd Edwards was born in 1876 and was graduated from the Phillips Andover Academy in 1896 and from Williams College and the Union Theological Seminary. In 1925 the University of Pennsylvania conferred upon him the honorary degree of S.T.D. He was ordained in the Congregational ministry and served as pastor of the South Church of Brooklyn, Hillside Church, Orange, New Jersey, and in 1922 became headmaster of the Hill School of Pottstown, Pa. He is also a trustee of Mount Holyoke College and Williams College.

THE TWO ROADS

SOON or late we all shall come to one or the other of two cities. When I say "we all" I mean that literally.

I. In simplest terms the history of civilization is the story of Man's learning to say "We." You may see it vividly illustrated in the units which constitute the primary factors in what we call Civilization. When a young man and a young woman unite their lives in matrimony the *I* of the man's habit, whim, and will and the *I* of the woman's habit, whim and will must be modified and merged and they must learn to say "We" or they can never make a true marriage. When a child is born into that home the *I* of the parents' impulse, choice and rule must be modified and the *I* of the child's impulse and choice must be modified and they must learn to say "We" or they can never make a true family. When other families come near, the *I* of the one family's prerogatives and rights and the *I* of the other family's prerogatives and rights must be modified and merged and they must learn to say "We" or they can never make a true neighbor-

hood or community; and so the process widens to include the commonwealth and the nation and the race. Indeed, one of the most gracious aspects of human life is illustrated in the way in which Man has learned to say "We" and to feel it with certain of the dumb creatures, like the dog and the horse. So it happens that some of the most pathetic and winsome stories that ever could be told of human nature or human experience have had to do with the immeasurable fidelities and the almost speaking sympathy between man and these dumb friends. More than that, there are certain mechanical inventions of man with whom he sets up a kind of kinship and spiritual sympathy. When I have had a long tour in my car and come to the end of a long day's run I feel an impulse to talk to that car gratefully as I would to a horse that had carried me far and well. Lindbergh felt it and expressed it when he said, "Well, we have done it!"

It may well be that the deepest function of our human homes is to teach us how to say and to feel this great word "We." I sometimes think that the deepest function of our schools is the same. Membership in teams, in organizations,

in the one great body of the school that has our allegiance and service is at its very best a training in this spirit. Watch a great football game in the Palmer Stadium or the Yale Bowl. What is happening? There are eleven men with their substitutes representing the Orange and Black; eleven men with their substitutes representing the Blue. Behind the Orange and Black players are thousands upon thousands of fervent, enthusiastic supporters, feeling intensely and cheering vigorously. When the "long locomotive" starts and these thousands upon thousands of Princeton rooters join; or when "Brek-e-ke-kex" starts the Yale cheering, what is it that is really happening? These thousands of voices are simply saying "We" *with* their team *for* their college. All these class organizations and alumni reunions; all this thing we call school and college spirit, are just a glorious moving, fermenting development of the spirit of the word "We."

Our American government is the greatest single civil experiment ever made in saying this same great word. The most important word in the Constitution of the United States is the first word in the preamble:

> "*We*, the people of the United States, in order to form a more perfect union, establish justice, provide for the common defense, promote the general welfare and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution."

It was not easy to begin to use this word nationally, nor has it been easy to continue to use it. The Constitution was adopted only after prolonged and critical debate and by a small majority, but the men of insight and leadership realized that it was the vital word because it stood for the vital spirit. This is what Franklin meant when he said, "We must all hang together or we shall all hang separately." You will remember that near to the battle monument at Bennington there stands a catamount in bronze marking the site of the old Catamount Tavern. That catamount stands with his face toward the adjacent border of New York State. That attitude of the catamount represents an attitude of the early colonies of Vermont and New York, of jealousy and bickering. They had to learn to say "We" before our forefathers could form this union of states. Time passed and the difficulty continued.

The issue began to arise very vividly as to whether they could continue to say "We" in the face of the question, partly economic and partly moral, involved in slavery. It was necessary that a great voice should sound clear enough, strong enough, wise enough, to stir the hearts of the people to the realization of the necessity of the spirit of this word "We." That voice was found in a man of whom it was said that when he passed on Beacon Street in Boston the houses looked smaller. Sidney Smith, a great English wit, remarked: "He is the greatest living lie, for no man could possibly be as great as he looks." He stood on the floor of the Senate of the United States and made a reply to a statesman of the South who declared that the word "We" was not valid nor commanding for this whole people. When Daniel Webster made that great reply to Hayne, closing with the words "Liberty and Union, one and inseparable, now and forever" what was he saying? He was only pronouncing the word "We" in a spirit large enough for America, deep enough to find her soul and strong enough to hold her. Another generation passed and still the difficulty of the nation's saying this great word and feeling it continued, becoming

even more acute, and we found ourselves in a Civil War testing, really, whether we could keep on using the word. The war went to its crest and climax on the battlefield of Gettysburg, and again a voice was needed clear enough, strong enough, wise enough to speak this word. That voice was found in a man of humble birth and meager opportunity with a breadth of prairie skies in his heart and a great devotion, single-eyed and simple, to the spirit of this word "We." There on the battlefield he stood up and said, "Fourscore and seven years ago our fathers brought forth upon this continent a nation conceived in Liberty and dedicated to the proposition that all men are created free. We are now engaged in a great civil war, testing whether that nation or any nation so conceived and so dedicated can long endure." And then he went on to his conclusion, "Let us here highly resolve that these dead shall not have died in vain, that this nation under God shall have a new birth of freedom, that the government of the people, for the people, by the people shall not perish from the earth." What Abraham Lincoln was saying on the battlefield of Gettysburg was simply the word "We." When the great World War came,

another voice was needed clear enough, strong enough and wise enough to pronounce this word so that the world should hear and that voice was found in Woodrow Wilson who became the moral spokesman of his time, when all America learned for a space to use the word "We" in a spirit large enough to cross the ocean, the boundaries of race and language for the sake of the world. In my judgment the verdict of history upon the greatness of America will be rested upon our purpose and ability to keep on saying "We" largely enough, deeply enough, to fulfil the implications of our past and to prove that we believe that this is the great word for the world of men. Whenever a man says "I" or "Mine" he looks down at his clothes or his acres—the things he may hold in his hands or list as his own possessions; but when a man says "Our" he looks up and says, "Our Flag" or "Our Father." This is Man at his greatest, his noblest, his worthiest. And so I say that soon or late we all shall come to live in one or the other of two cities.

II. One of these cities sits high. Its air is clear and tonic. Its horizons are far and generous and inclusive. The lines of its building

are square and stable lines. The family names in that city are Truth and Justice and Honor and Faith and Hope and Love—all bright and beautiful names that are the record of Man's greatest achievements, the index of his truest qualities. The name of this city is "Done." Life means two things essentially and two things only—a personality to be realized and a task to be done. There is a road that leads up to that city. It is a hard road, steep, rocky and narrow. Now and then it is tunneled and one goes on it in the dark wondering if he shall come out again into the light. But steep and hard and rocky and narrow as it is this road has one supreme advantage. It *gets you up* to the place where your personality is fulfilled and your task is achieved. The name of that road is not popular today. There are schools of psychologists that complain about it, but I doubt if they can change it. The name of that road is "Duty." I suppose that Wordsworth has said the finest word about it in human speech when he cries out, "Duty, stern daughter of the voice of God!"

"Thou dost preserve the stars from wrong
And the most ancient heavens through thee
Are fresh and strong."

We do not find ourselves all at once well on our way up this steep road. We are all born, I think I may say without begging the question, in a fairly level, fragrant, flowery field of Babyhood. Homer, Socrates, Augustine, Bernard, Luther, Charlemagne, Washington, Lincoln, John Bright, Gladstone, David Livingstone, and Theodore Roosevelt were all once upon a time little, squinty, squalling, red-faced babies. But out of this flowery field of Babyhood, fairly level as I think, there is a trail that *leads up* a bit. That trail is marked "I Am." The child is but

> "An infant crying in the night,
> An infant crying for the light,
> And with no language but a cry."

Yet he learns the use of "I" and "Me." He discovers in an amazed fashion that he is himself, that he is alone, that he is different from mother, different from the crib, different from the chair and the light on the wall. His personality, his individuality dawn upon him. Just so soon as the child starts up this trail that is marked "I Am" he leaves human Puppyhood behind. He is a person.

This trail leads into one rising more steeply still which is marked "I Can." He begins to find his powers, he experiments with them and delights in them by pulling the dog's ears or the cat's tail, by pushing things over and pulling them around and even smashing something. "I can!" he says. Just so soon as the child begins to say "I can" he is leaving Babyhood behind. This trail leads into another, steepest of all, because it is designed to get you up highest of all. It is marked "I Ought." Just so soon as the child realizes that he is a person and has powers he becomes aware of relationships which require that he should use those powers in the expression of his personality toward other persons. Just so soon, therefore, as the child learns to say "I ought" he is leaving Boyhood behind and entering into Manhood. Indeed, no human being is ever truly entitled to call himself a man until he finds himself in this trail marked "I Ought" and follows it with a stout heart and steadfast fidelity. For these two words, "I Ought," while they are not the sweetest or the loveliest words in human speech are the noblest.

This trail in turn leads into the last and on this trail a man realizes himself because it is marked

with the words "I Will." The will is the citadel of the soul, the will is the very essence of the man. The thing he chooses and holds to marks him, and *what he will do is the measure of what he can do.*

So I venture if any one of us should choose for a youth dear to him a program of life, worthy of the youth's destiny, it would be along this route. As Dwight Lyman Moody put it, "I am only one, but I am one; I cannot do everything, but I can do something. What I can do, I ought to do and what I ought to do, by the grace of God, I will do."

III. The other city sits low. Its air is feverish and close. It has no horizons for its look is all in at itself. The lines of its building are weak and insecure. Its family names are Bitterness and Sloth and Indifference and Jealousy and Meanness and Lust and Envy—all those black and blasting names which register Man's deepest degradation, the index of his weakest qualities. The name of that city is "Undone" for a man may waste his soul and betray his trust as a boy carelessly spills, little by little, the contents of the parcel he carries home to his mother. There is a way leading down to this city where the self is wasted and the task is failed of. It is a way which starts out broad and attractive. You may

coast all the way down it except that there are spots in it too soft even for coasting. It has this supreme disadvantage—it *lets you down*. The name of that road is "Inclination." They come that way who do as they feel like doing. This is the way which is advocated by some of our behaviourists, so called, whose philosophy of life as applied to a garden would be "Let the weeds express themselves." Anybody who has ever made a garden, so that it turned out to be beautiful and fruitful, knows that gardens depend for beauty and fruitfulness very largely upon the plow, the harrow and pruning knife. That is what we mean by culture as applied to gardens—not only sunshine and water and fertility of the soil and vitality of the seed, but a rigorous dealing with weeds and suckers and rank growths or overgrowths of whatever sort. You can well imagine what would happen to the garden which was allowed to express itself. Very much the same sort of thing happens to a human life where there is no plow or harrow or pruning knife and so this road named "Inclination" where you can coast in a spirit of do-as-you-feel-like-doing lets you down at last to the city named "Undone," where "the soul is lost" and "the trust betrayed."

Of course, we do not get down on this road all at once either, but we start out of this same fairly level and flowery field of Babyhood and there is a little trail that pitches slowly down marked "I Am Not." It is for those whose lives are governed not by the positive elements of what they are, but by the negative elements of what they are not. "I am not a speaker," "I am not a singer," "I am not an organizer," "I am not orderly," "I am not systematic," "I am not economical," "I am not good tempered," "I am not self-controlled." You know the long, long list and by the thing we are not we allow ourselves to be softened to a negative attitude, to coast and grow flabby.

This trail opens into one that is marked "I Can't." Whether in school or church, or community, how many there are who make their excuse for not doing their part on the basis of the negative. The risk of this is flabbiness, softness, coasting. "I can't play shortstop," "I can't debate," "I can't write," "I can't preside at meetings or get people working"—you know the long, long list, and by the thing we can't do we weakly accept our attitude and opportunity in life.

This trail leads down into a steep one that is marked, not as you would expect it to be according to our simple little Pilgrim's Progress: "We do not say, 'I ought not to,' but we say, 'I am not under any obligation to.' We say it as if it made a difference! Of course we have our part to play, our place to fill, our word to speak, our stroke to strike but we have a slogan behind which we hide and the slogan is 'Let George do it!'" Here is the hiding place of that great group whom Lowell characterized as "the unmotived herd who only sleep and feed." They are very strong on criticism. They can tell the President of the United States or the Governor of the State, or the president of the local railroad, or the mayor of the city just how he should do his job because they have so much leisure on the job that ought to be theirs but which they have not accepted. They make the *dead* weight in the community boat, declining to pull their oar and talking most of the time about the orders of the captain or the pace of the rowing which the stroke oars set.

And this trail leads down by this slowly swift decline—"I Am Not," "I Can't," "I Am Not Under Any Obligation To"—to a trail which is

steep as a precipice and that falls sheer to an inevitable bump at the bottom. When a man realizes that he has powers to use and a part to play, glimpses even dimly the obligation resting upon him to use those powers, playing that part, and says "I won't," he really sets up a civil war within the boundaries of his own personal province of life, and civil wars are the most destructive known to man. That brings ruin. That is like stepping over a precipice. The only thing that *heals* the hurt of precipices is prevention before the brink is passed. There is a kind of stubbornness characteristic of the present generation which says "I won't" to ideals simply because they are traditional. This stubbornness prefers to jump without thinking what is at the bottom simply because some older person who wishes to be a friend is beckoning away from the precipices. I personally feel that this is the most serious aspect of the temper of the so-called younger generation. All the experience of mankind indicates that precipices are poor things to trifle with or experiment on. One is reminded of President Stryker's story in one of his baccalaureate sermons to the graduating class at Hamilton College. He overheard a woman

speaking of the rapids below the falls at Niagara. This is what she said, looking down upon that terrific tumult and power, "Isn't it cute?" "Yes," he said, "don't fall in."

And yet we must say, soon or late, we all shall come to one or the other of two cities—the city named "Done" by the way of Duty or the city named "Undone" by the way of Inclination.

However we may think of the distinctions of pedigree, with whatever satisfaction we may hang our coat of arms upon our library wall or wear the crest on our seal ring, nevertheless there are only two kinds of people in the world after all. They are descended from a common ancestor whose family name is "Doit," but the line divides and the ancestors who give characteristics to all their descendants are two. The difference between those two ancestors lies in the middle Christian name and the family motto. The name of the first ancestor is "Somebody Doit." His middle name is Must—Somebody Must Doit. His motto is, "Why not I?" The name of the second ancestor is "Somebody Doit" but his middle name is Will and his motto is "Why Should I?" There you have the two—Somebody Must Doit—Why not I? and Somebody

Will Doit—Why should I? The descendants of the first ancestor have done the fighting, the supporting, the maintaining, the upholding, the defending, the building for all the generations and everything we have that is worth our keeping and our passing on is by their gift. The descendants of the second ancestor have been the passengers, the parasites, the grandstand critics, the people who, as Stevenson says, "sit down at the table of life and eat and rise up and never, never pay." Right through this room today runs the line which divides the descendants of the one ancestor from the descendants of the other. You and I, every one, belong to one or the other of these groups and that distinction is about the only one that really counts.

Perhaps you will think that I am rather hard in this judgment and maybe sour and critical. Let us bring a genial judge into the scene and ask him what he has to say. I suppose if there ever was a man who tasted manly wherever you find him, who loved life and loved people, who dealt generously with faults because he knew he had his own and yet gallantly defended ideals because he knew they were vital to life on any high terms, it was Robert Louis Steven-

son. Here is what he says, "There are just two types of men in the world. The one type is represented by the Alpine cragsman who makes a trail to the heights and as he makes his trail he plants his feet where it is safe for those who follow him to plant their feet also. So he mounts to the summit where the sky is clear and the horizons are far and spacious and the air is vigorous and tonic. His blood runs red to the tips of his body; his lungs are full; he is Man at his best both in his own achievement and as a guide. That is one type.

"The other type is the chemist he knew who dreaded catching cold. Therefore he stayed in the house and wore a shawl and tin shoes and dieted upon tepid milk, round and round his little shop but only thinking of himself, coddling himself. There were no horizons for him, no heights, no trail upward, no footsteps for others to use in their climbing toward the summits and yet," says Stevenson, "these are the only two types of men." Which kind am I?

Jesus, the Son of Man, the Great Friend of all the sons of men, however you may define his person and whatever your theological point of view may be, chose that way that is steep and

narrow and rocky and darkened and shadowed here and there. He lived by the slogan "I Must." He used it first when he was twelve years old, "I must be about my Father's business." He used it again and again and last he used it when the shadow of the cross had already fallen across his way: "I must work the works of Him that sent Me while it is day." That steep road was marked for Him before it ended by the cross and He made that instrument of torture and of shame a symbol of the most beautiful thing human hearts know—the love that is divine. So our passage through the fields of time we must choose by *the goal.* Whatever we encounter on the route, the way of life we choose must be marked by its end for soon or late we all shall come to one or the other of two cities. Soon or late may it be said of us as of Bunyan's great traveler, "They laid the Pilgrim in a large upper chamber and the name of that chamber was Peace."

Peace, in the true sense, is never an affair of inactivity, or mere rest, but always a harmony. Harmony can come into life only as life is unified, and life is unified only as the road of Duty becomes a privilege of Fidelity. Thus it came about that when they gathered together the later scattered

addresses of Ernest Dewitt Burton who made so amazing a record in his two years as President of the University of Chicago, they set in at the front as summing up his life philosophy:

"I say that all life is indeed darkness save when there is urge,
And all urge is blind save when there is knowledge,
And all knowledge is vain save when there is work,
And all work is empty save when there is love.
And when you work in love you bind yourself to yourself,
To one another and to God."

Drew University Library

1144 00218725 9

171.1
C555c

WITHDRAWN

DREW UNIVERSITY LIBRARY
MADISON, NEW JERSEY. 07940